CHRISTIAN REGISTER AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

CHANDLER ROBBINS, EDITOR. BOSTON, SATURDAY, JANUARY 28, 1837. NO. 807.---VOL. XVI.—NO. 4.

RELIGIOUS MISCELLANY.

JOHN BIDDLE THE FATHER OF THE ENGLISH UNITARIANS.

John Biddle, styled the father of the English Unitarians, was born in 1615, at Wotton-under-Edge in Gloucestershire, where his father carried on the trade of a woollen-draper. Being sent to the grammar-school of his native town, he gave such proofs of talent and proficiency as attracted the notice of George, Lord Berkley, who conferred on him, at an earlier age than any other scholar, an exhibition of 10*l.* per annum. Before he was fifteen, besides a Latin oration on the death of a schoolfellow, which was much praised for the classical purity of its diction, he translated into English verse the eclogues of Virgil, and the first two satires of Juvenal, which were afterwards printed. In 1632, in his seventeenth year, he was sent to the university of Oxford, having been admitted a student of Magdalen Hall. Here he pursued his studies with much success, and took his degree of bachelor of arts in 1638, and that of master of arts in 1641. Previously to this, he had declined an offer of the grammar-school in his native town; but, being now elected master of the free school in the crypt in the city of Gloucester, he accepted that appointment, and performed its duties in a manner that raised the character of the school, and made parents anxious to place their sons under his care. His theological studies, meanwhile, were prosecuted with great ardor; and carrying into these the same freedom of inquiry which he had shown in his philosophical and academical pursuits, he found the result of his investigations so different from what he had expected, that he printed for private circulation a small tract, entitled 'Twelve Arguments, drawn out of the Scripture, wherein the commonly received opinion touching the deity of the Holy Spirit is clearly and fully refuted.' Being as unreserved in expressing his doubts in conversation, as he was free in his inquiries, he did not scruple to declare his sentiments openly, and to assign his reasons for calling in question the truth of many doctrines which were commonly believed. This freedom of speech soon raised the cry of heresy against him. His printed tract was surreptitiously obtained for the parliamentary committee, then sitting at Gloucester, and on the information of a pretended friend, he was summoned before a bench of magistrates, and committed to the county gaol, Dec. 2, 1645, although suffering at the time from a dangerous fever. His release, on bail, was not obtained without considerable difficulty. At his examination before the magistrates, he delivered a 'confession of faith,' which failed to satisfy them in respect to his opinions concerning a plurality of persons in the Godhead. From the ambiguity of this document, it is evident that Biddle's mind was then in a state of transition from Trinitarianism to Unitarianism, without being quite decided either way. Six months afterwards, Archbishop Usher had a conference with him on the doctrine of the Trinity without being able to convince him that it was founded in Scripture. About the same time he was summoned before the parliament, at Westminster, who appointed a committee to inquire into his case. The course pursued in this examination was intended to involve him in a denial of the Trinity; but on his refusing to make any admissions relative to the nature of Christ, as being foreign to the point on which he was accused, he was kept in a state of suspense and delay for nearly eighteen months, at the end of which time he addressed a letter to Sir Harry Vane, whose friendly interference brought the matter before the house. But the termination of these proceedings was unfavorable to Biddle, who was committed to the custody of one of the officers of the House of Commons, and deprived of his liberty for five years. In the meantime the case was referred to the assembly of divines then sitting at Westminster, before whom Biddle often appeared. Their answers to his doubts only increased his conviction of their validity, and made him feel the importance of giving them greater publicity. For this purpose he resolved to publish the 'Twelve Arguments,' &c., which had only been privately circulated. This was no sooner done than it raised such a spirit of opposition, that the book was immediately ordered to be burnt by the common hangman. Undaunted by this proceeding, in the year 1648, while yet in prison, he printed a 'Confession of Faith concerning the Holy Trinity according to the Scriptures, with the Testimonies of several of the Fathers on this head.' This was followed by another tract, entitled 'The Testimonies of Irenæus, Justin Martyr, Novatianus, Theophilus (who lived the two first centuries after Christ was born, or thereabouts,) as also Arnobius, Lactantius, Eusebius, Hilary, and Brightman, concerning that one God and the persons of Holy Trinity.' The publication of these works in succession alarmed the Westminster divines to such a degree, that they determined upon the immediate necessity of silencing his opinions. For this purpose they prevailed upon the House of Commons to pass a measure by which the punishment of death was awarded to the denial of the Trinity, and to other doctrinal points, besides attaching severe penalties to minor offences. This act, or ordinance as it was styled, was especially aimed at Biddle; and he must certainly have been the first victim to it but from an opposition which was raised to it in the army, and this circumstance, aided by the dissensions in parliament concerning it, caused the ordinance to remain inoperative. His confinement continued with unabated strictness, until, after the death of Charles, the influence of the Independents gained ground, and with it, under the auspices of Cromwell and Fairfax, a relaxation of the penal laws relating to religion. Favored by these changes, Biddle was released from prison under certain conditions, and retired into Staffordshire, where he was hospitably received into the house of a justice of the peace, who not only made him his chaplain and procured him a congregation, but at his death left him a legacy. His retirement was disturbed by Bradshaw, president of the council, who being informed of it, remanded him to prison. The loss of freedom, during his long confinement, was hardly a greater hardship than the loss of his friends, who were alienated from him by the odium cast upon him by the charge of heresy and blasphemy; not a single divine, except Dr Gunning, afterwards bishop of Ely, paid him a visit while in prison. To his other sufferings were now added the severest privations in consequence of his funds being exhausted; but in this extremity he was most unexpectedly relieved by some pecuniary assistance which he obtained for correcting the press for a Greek Septuagint, then being printed by Roger Daniel, in London, an employment for which he was singularly qualified from his being so conversant with the Scriptures, that he could repeat them *verbatim*, not only in English but in Greek, as far as the 4th chapter of the Revelations.

In 1651 an act of indemnity and oblivion was passed by parliament, which included all heretical offences. To this measure Biddle was indebted for his liberty, after a confinement, with a short intermission, of seven years. The first use that he made of his freedom was to collect around him those friends and adherents whom his writings had brought over to his opinions. They met on the Lord's Day for the purpose of expounding the scriptures, and gradually formed themselves into a society on this leading principle, viz. that 'the unity of God is a unity of person as well as nature.' The members of this society were called Bidellians, and from agreement in opinion concerning the unity of God and the humanity of Christ with the followers of Socinus, they were sometimes denominated Socinians. The name which properly characterizes their fundamental opinion is that of Unitarians. This was, indeed, the rise of the English Unitarians. Among the early members of this church was the celebrated Thomas Firmin, whose charities are so highly extolled by Bishop Burnet. Another, who is less known, was Nathaniel Stuckey, a young man who published a translation of Biddle's 'Scripture Catechisms, for the use of Foreigners.' The publication of the two catechisms from which these translations were made brought the vengeance of government again upon their author. He was summoned to the bar of the House of Commons, and on his refusal to criminate himself, was committed to close confinement in the Gate-House, while his prosecutors, in order to silence him effectually, had recourse to that cruel ordinance which, never having received the force of a law, had lain obsolete. While the House was proceeding in this illegal manner, Cromwell dissolved the parliament, and Biddle again obtained his liberty, after ten months more imprisonment; but his book shared the fate of his former tract, being publicly burnt. Twelve months had scarcely elapsed after this release, when another danger overtook him. The doctrines advocated by Biddle being embraced by a considerable part of a Baptist congregation, their pastor, Mr Griffin, challenged Mr Biddle to a public discussion, during which his adversaries, availing themselves of some declaration made by him, purporting that Christ was not the Most High God, lodged an information against him, and obtained his committal to the Compter, July 3, 1655, from which prison he was removed to Newgate, and tried for his life on the ordinance against blasphemy and heresy. His trial was conducted with such indecent haste and such a total disregard to justice, that Cromwell himself interfered, and, in order to baffle the malicious designs of the prosecutors without seeming to yield too much to the more tolerant party, he banished Biddle to Star Castle, in St Mary's, one of the Scilly Isles, with an annual subsistence of a hundred crowns. In this state of exile he continued for three years, when the solicitation of his friends and change of circumstances induced the Protector to grant a writ of *habeas corpus*, under which he returned, and no charge being preferred against him, he was set at liberty. He then became the pastor of an Independent congregation in London, the duties of which office he faithfully discharged until the elevation of the Presbyterian party, after the death of Oliver Cromwell, induced him to withdraw into the seclusion of the country. The sudden dissolution of that parliament brought him again to London, where he remained till the restoration of Charles II. The changes consequent upon that event involved him in new difficulties, and made him a sufferer in common with many of those who had been his persecutors. Biddle tried to evade the threatening storm which fell upon all who dissented from the Episcopalian mode of worship, now re-established, by retiring from public duty, but his caution was unavailing. The little assembly of adherents whom he occasionally met for religious purposes did not long elude the jealous notice of the magistracy. On June 1, 1662, he and his friends were apprehended and taken to paison; they were fined in 20*l.* each, and he in 100*l.* Not being able to pay this penalty he was remanded to prison, where, in less than five weeks, through the pestilential atmosphere of the place and want of exercise, he contracted a disease which terminated his life, Sept. 22, 1662, in the 47 year of his age. During his exile he drew up an essay to explain the Apocalypse; and in 1653 he published several small pieces, translated from the works of the Polish Unitarians, among which was Przipcovius's *Life of Faustus Socinus*. All his contemaoraries describe him as a man of pure and irreproachable life; and Anthony Wood who had no great love for heretics, said of him, that 'except his opinions, there was little or nothing blame-worthy in him.' (Toulmin's *Life of Biddle.*)

THE SCOTCH PASTOR'S ADMONITION.

Of the late venerable Dr. Waugh, his biographer records that, in his ministerial visitations, his nationality was often strongly displayed, and this with a most beneficial effect, both in sentiment and language. When, without any adequate cause, any of his hearers had failed to attend public ordinances so regularly as he could have wished, and would plead their distance from the chapel as an excuse, he would exclaim, in the emphatic northern dialect, which he used on familiar occasions to employ, 'What, you from Scotland! from Melrose! from Selkirk! and it's a hard matter to walk a mile or two to serve your Maker one day in the week! How many miles did you walk at Selkirk?'

'Five!'

'Five! and can ye no walk twa here? Man! your father walked ten or twall (twelve) out, and as many hame every Sunday i' the year; and your mither too, aften. I'se seen a hunder folk and mair that aye walked six or seven, men, women, and bairns too: and at the sacraments folks walked fifteen, and some twenty miles. How far will you walk the morn to mak half a crown? Fie! fie! But ye'll be out wi' a' your household next Sabbath, I ken. O, my man, mind the bairns! If you love their souls, dinna let them get in the habit of biding awa fra the kirk. All the evils among young folks in London arise from their not attending God's house.'

FOR THE REGISTER AND OBSERVER.

MR COLERIDGE—AGAIN.

In a late Register, there was a short notice of Mr Coleridge in reference to his former Unitarianism, accompanied by a quotation from the London Christian Reformer. In an earlier No. of the same work, I have met with a curious letter from Mr Coleridge, written while he was a Unitarian Preacher, and while, as he says, he was devoting his best efforts to that cause. The letter, says Mr Wood, to whom it was addressed, 'to adopt the Poet's own phrase,' is a 'psychological curiosity,' 'and it was evidently intended to be a kind of public document.' If the remarks before referred to proved interesting to any of your readers, the letter will probably prove no less so. There can be no doubt but that the author was at one time a believer in pure Christianity, and the cause of his apostacy does not seem well understood. Whatever may have been his motives, it is evident that he has done his former friends great injustice by his sweeping denunciations, as given in his Table Talk, and other writings. A.

Shrewsbury, Jan. 19, 1798.

Dear Sir, 'freely have ye received, freely give,' is a precept in which the practice and spirit of every Christian Minister ought to be moulded. I do not hesitate to affirm it as my opinion, that both Christianity and the preaching of Christianity would exist in a much purer state, if, like St. Paul, we made tents for our bread, and preached the Gospel for conscience' sake. There is a congruity, not wholly fanciful, in purchasing things necessary for the body by the labor of the body, and things necessary for the mind by the labor of the mind. Food, raiment and lodging seem the appropriate remunerations for manual industry; respect, esteem, affection, and the consciousnoss of doing good, for knowledge, or learning, or piety, or disinterested zeal. But, alas! this beautiful order of things, if not rendered impossible by the present state of society, is, in most instances, incompatible with our present modes of education. I will instance my own case. A scholastic education, continued to the age of twenty-three, made my bodily faculties obtuse and weak in proportion as it had given variety and acuteness to my intellectual powers, and, of course, presented insuperable objections, both of mind and body, to my obtaining sustenance for myself and a family by my labor either in the manufactory or the field. At this time I formed those religious and political opinions which exclude me, I thank God, from the Law and the Church. The profession of Physic remained; but I could not afford the previous expenses, and (to avail myself of a vulgar proverb) 'the horses would have starved while the grass was growing.' There lay before me, then, either the Press as a trade, or the Ministerial Office. (By the Press as a trade, I wish you to understand the writing for newspapers, reviews and magazines—all those literary exertions in which I proposed neither my own reputation nor the permanent good of society, but only as innocently as possible to gain such a salary as might enable me to do both the one and the other on my vacant days.) Perceiving, or appearing to myself to perceive, that some general evils, and some particular discomforts would result from my becoming a salaried minister, I adopted the former. But I soon discovered my mistake. I did not indeed alter my opinion essentially respecting the nature und consequences of hired preaching, but I saw more clearly the nature and consequences of hired writing. I found it the situation of all others in which a delicacy of moral feeling and moral perception would with the greatest difficulty be preserved. I found that the temptations to do evil were many, and the anxieties and uncertainties of the occupation so great, that they would soon have sapped the very faculties by which alone that occupation could be made profitable to myself, and on which alone can be founded my future utility to my fellow-creatures. I therefore subdued the struggles of reluctance, and with the purest motives possible on such an occasion, I determined to choose the ministry, not as in itself an absolute good, but as far more innocent, far more useful than the other mode of employment; and at that time my choice lay only between these two, and one or the other of them I was under the immediate impulse both of duty and necessity to choose. Still, however, I should have conformed so far to that precept with which I commenced my letter, that I should have regarded the salary I received, not as a payment for my particular services to the congregation from whom I received it, but only as the means of enabling myself to pursue a general scheme of Christian warfare, of which those particular services would have formed only a part. Within these few days the state of my circumstances has been altered; and with the simple and cottage life to which I have accommodated my habits, I am enabled to defend that cause to which I have solemnly devoted my best efforts, when and how and where it appears best to me; and, as I have received the gospel freely, freely to give it. Of course I retire from the candidateship for the ministerial office at Shrewsbury; and have deemed it proper to inform your society of it, before I placed myself within the contingency of their election, and antecedently to my being accepted or rejected. I have an humble trust, that many years will not pass over my head before I shall have given proof in some way or other that active zeal for Unitarian Christianity not indolence or indifference, has been the motive of my declining a local and stated settlement as preacher of it. My friends Mr. Howell and Dr. Toulmin* are both in the descent of life, and both at a small distance from me; and it is my purpose to relieve one or the other every Sunday.—You will be kind enough to convey this information to the society in the way you think best. I have developed my motives to you with all the openness and simplicity of a confidential and private letter; but I have not the least objection to your communicating it publicly.

'As this, my dear Sir, may very probably be the close of our short-lived correspondence, I cannot conclude it without expressing my great and unfeigned esteem for you, as sincerely believing you to be a man whose natural dispositions have made him a well-wisher to his fellowmen, and whose zeal and clearness of intellect have enabled him to be in no ordinary degree their benefactor.—May God bless you, and

S. T. COLERIDGE.

* Unitarian Ministers at Bridgewater and Taunton.

FOR THE REGISTER AND OBSERVER.

NEW DISCOVERIES IN THE MORAL AND SPIRITUAL WORLD.

Mr Editor,—Much has been said and boasted of late of the improvements and discoveries of modern times: not in the world of nature and of physical science alone, where confessedly there is perpetual room for discovery, but in morals, religion, and even revelation itself. Upon this subject I find in the admirable discourse of Dr Parr on Education, the following sentences, which I commend to the thoughts of those among us, who may be disposed to rely for their notions of truth or their rules of life on the refinements of a fanciful philosophy or the imagined discoveries of modern days.

'Much as it is the fashion of the times to boast of new and important discoveries, they who judge of knowledge from its effects; they who have marked the progressive operation of the mind in different ages and in different countries, listen to these boasts without credulity and without triumph. *They know that many of those discoveries as they have been called, had been anticipated by earlier writers.* They feel a just prejudice in favor of established opinions, because after the controversies which have engaged the passions and the talents of men upon topics of morality, what has been long believed has been often examined. They speak not from motives of superstition or of envy when they say, that the general leading principles of Ethics are now established upon sure foundations and that the utmost excellence to which our abilities can attain or our pride can aspire, is to produce some partial improvement, to explain some collateral and adventitious circumstances, or to separate truth from the adhesion of some undetected and favorite error. I mean not to depreciate the worth of any man, who by the vigor of his genius or by the intenseness of his application performs so much. But I am always provoked by the arrogance and alarmed about the designs of those who would pretend to more.'

Again. 'The most useful truths blessed be God, are not the most recondite or the most untractable. They lie, for the greater part, within the reach of every honest inquirer; and in order to fill up the measure of that good, which they are capable of producing, attention in the reader or the hearer is usually more requisite than originality in the writer.—*Parr's Works.* Vol. 2, page 116, 8.

THE SABBATH.

I have often thought, as I walked out amid the fields of nature from a village church lighted up by the soft and golden lustre of a western sun, that a summer Sabbath evening gives the closest resemblance, the loveliest draught of heaven which earth supplies. The fair face of nature smiles, with increased charm, in its tranquil and sweet repose. There is indescribable stillness; as if God intended that the evening anthem of the choristers of heaven should be heard throughout the wide and lofty concave of their magnificent temple, and that every sight of beauty and sound of melody should meet undistracted attention, and attune and elevate the soul to Him. Only shun the more crowded haunts of man, and every countenance reflects the scene, and wears an aspect of relaxation and calm composure. The curse seems removed. For this one day, man no more in the sweat of his brow eats bread; no more the whole creation groaneth and travaileth in pain together. On this day of universal rest, no sight of toiling age and overburdened weakness, no cruel oppression of the inferior animals, no overreaching cunning and chicanery, meets and mars your happiness. All the enjoyments of this sacred season are, and ought to be, eminently domestic as well as elevating. A Sabbath evening, like its blessed antitype, re-unites the several members of the domestic scene, whom the avocations and labors of everyday have dissevered from familiar intercourse; and collects again those diverted rills of affection into the abundant stream of sympathy. On this evening especially should the Patriarch's wise and pious resolve, 'as for me and my house, we will serve the Lord,' be emblazoned on every domestic altar, and regulate every domestic society. In these happy seasons of re-union and relaxation, the young mind should be taught by experience to blend every memory of home and of happiness with God and with eternity. And if, in after days, some beloved member wanders a prodigal into a far country, pursued by a father's prayers and a mother's tears, let the memory of that father's house be inseparably associated with the memory of that father's God; that so the prodigal's resolution, 'I will arise, and go unto my father, and will say unto him, Father, I have sinned against *heaven* and in *thy* sight,' may be the first breathing of *his* penitence also, and the welcome harbinger of his reformation.—*Lond. Chr. Obs.*

FOR THE REGISTER AND OBSERVER.

'WE STAND WHERE COTTON MATHER STOOD.'—Dr Beecher.

A few years since, Dr Beecher attempted to assign to the Conventions of Congregational ministers in Massachusetts the cause of divisions and contentions in that body. In doing this, he declared, 'We [the orthodox] stand where Cotton Mather stood; while you [the liberal party,] have deviated from the path of Dr Mather, and have thus introduced divisions into the convention'—I am correct as to the purport of his declaration, and *exact* as to his declaration concerning the Orthodox. Now, if the Dr spake both with due intelligence on the subject and in the sincerity of his heart—and if the orthodox party should sustain him as their organ on this occasion, then we shall be able to determine where the orthodox party do stand in reference to one most important point. For the following passage shows us where in reference to this point, Cotton Mather actually stood. It is an extract from a letter, addressed by him to a friend in England.

Boston, New-England, Nov. 5, 1717.

To my much honored,

MR FRANCIS DE LA PILLIONNIER.

Sir,—'The truth is, the Reformation that came on, when the *Romish Antichrist* had passed through his Time,—his *Two times*, and was entering into his *Half-time*, was little better than an *Half-Reformation*. The Reforming Churches, flying from *Rome*, carried, some of them more, some of them less, all of them, something, of *Rome*, with them; especially in that spirit of *Imposition—Persecution*, which has too much cleaved unto them all.

The period hastens for a *New Reformation*, wherein 'tis likely that our holy Lord will, in some degree, reject all the *Parties of Christians* at this day in the world; and form a *New people* of the good men in the *several parties*, who shall unite in the Articles of their Goodness, and sweetly bear with one another in their lesser differences; leaving each other to the Divine Illuminations. *Piety* will anon be the only *Basis of Union* in the Churches of the revived—refined—reformed Reformation; and pious men, in several forms, will come to love, and live, as Brethren; and the purged floor of our Savior, will be visited with tokens of his presence, that shall be very comfortable.'

Such was the standing of Cotton Mather, in regard to Christian Union, in 1717—do the Orthodox now stand where he then stood, in regard to this great subject? If so, we may truly say, 'the period hastens for a *New Reformation.*' N. W.

HINTS TO PREACHERS.

Discover no more of your method than what is necessary. Pass not any thing till you have bolted it to the bran. Use the mother-speech and tone, without affection or imitation of any man—that you may not seem to act a comedy, instead of preaching a sermon. Clog not your memory too much; it will exceedingly hinder invention, and mar delivery. Be sure that you eye God, his glory, and the good of souls; having the day before mortified self and man pleasing. Let your words be soft, few, and slow, and see that they come no farther than the weakest hearer can digest each morsel; pause a little, and look into the child's eye till he swallows his bit. Look to your affections most carefully, that they be not feigned, nor forcedly let loose to have their full scope, for then they will overrun your judgment, or be a temptation to vain glory. Preach as if speaking or talking to the people; look on the people, and not on the walls or roofs; and look on the most mortified faces in the assembly; let them know that your preaching is real talking with them, whereby they may be proved, as it were, to answer you again. Take heed of overwording any thing. Beware that you have made the people understand thoroughly what is the good you exhort them to, or the evil you dehort them from, before you bring your motives and means. Touch no scriptures slightly, nor too many in the same discourse; but open the metaphors, and let one scripture point out another—the one being a key to the other. Let the Scriptures teach you, and not you it. Be sure that you feed upon every passage, with the people, before you pass it; else it will do them little good, and you none at all: O taste every bit. Take these four candles, in order to find out what to say to the people; the Scriptures unbiassed; the thoughts and experience of good men; your own experience, and the condition of the people. Break off any where rather than run upon either of these two inconveniences—either to huddle or jumble together spiritual things, or tire, by unreasonable prolixity, the weakest of the flock. Let your doctrine, and the constant strain of your preaching, be about the chief spiritual things; and let small controversies and external duties come in by the by. Be always on the subject which is next your heart; and be not thrifty and careful what to say next, for God will provide it; it will stink like kept manna, if preserved through distrust until the next day. Be sure that you extricate carefully any godly point you speak of, out of the terms of divinity; else it will freeze in your mouth and in the people ears. Let there be no disfiguration of faces, nor snuffling in the nose, nor teazling in the throat nor any antique gestures, pretended devotion, or made up gravity; such things would make you look like a painted Pharisee, or a distracted man broke out of Bedlam. Do not care so much what the people say of your doctrine as whether you and it are acceptable to the Lord. Do not conceive that your mere zeal and earnestness can prevail with the people; but the force of spiritual reason, the evidence of Scripture, and the power of the Holy Ghost. Do not think that the hearers can receive as you conceive, and so make your own comprehension the rule of dealing the bread of life; for so shall you only be admired but not understood by others—let there be something in every sermon to draw perishing sinners to Christ. Take heed that your comparisons be not coarse, vulgar and ridiculous; and be not too shy of homely ones. Study every Scripture you are to speak before hand, but do not overburden invention, or presume too much upon your own parts. Beware of deadless designs, needless heads, and inuendoes. Shun apologies, for they always stink.—*Churchman. Anonymous*, 1713.

He who conceals a useful truth, is equally guilty with the propagator of an injurious falsehood.

CLERICAL INSTRUCTORS.

It was very common in New England till within the last fifteen or twenty years for clergymen in the country to receive young men into their families, and 'prepare them for college.' Well endowed and incorporated Academies of high repute were few, in comparison with the hundreds and thousands that now stand in almost every valley of New England, at the side of the old meeting house. Almost all our oldest professional men were educated in this way. The salaries of clergymen were small, and many of them found it necessary to add to their resources by devoting a portion of their time to the private tuition of aspirants for academic laurels. Most of them also were good classical scholars who took pleasure in running over for the ten thousandth time, the '*Tityre, tu patulæ*. of Virgil, the indignant '*Quandiu, O Catalina, nostra patientia*' &c. of Cicero, or burying themselves in the infinite series, and algebraic equations of Day, till the classics were completely thumbed and dog-eared. This generation of teachers, however, is past, or is rapidly passing away, and our private institutions are crowded. A few are still left, who have lived to see their former pupils rise to honor, station and influence. The late Dr Wood of Boscawen, in this state, who recently died in the midst of his flock, at the advanced age of eighty-five, having been its pastor for more than half a century, was one of the most distinguished of this old school of clergymen. This divine always took a deep interest in the education of the young, and has probably, under his own personal supervision, instilled the rudiments of knowledge into the minds of a greater number of pupils—the names of some of whom are now high [illegible] than any other man in New England. It is recorded of him that he had educated free of expense upwards of ninety individuals, thirty one of whom have entered upon the clerical profession and the remainder scattered abroad, engaged in other professions. Mr Webster was one of Dr Wood's pupils, and the readers of the biography of that statesman by Mr Knapp, will remember the encoimum there passed upon his instructor. Indeed there are many scattered through the villages of our country, statesmen, lawyers and divines, who regard the name of Dr Wood with as much veneration and respect as the English scholar does that of Parr or Porson. Such a man must be regarded as a benefactor of his race, and his name more worthy of commemoration than that of many who are ambitious of moving in a more exalted sphere in life, and winning a louder and more exciting, though not more sincere, applause than that which proceeds from the silent admiration of grateful hearts.

FILIAL LOVE.—A late Bangor (Me.) paper relates the following instance of filial piety: the incident has too much moral beauty to need the aid of embellishment.—*Ont. Rep. & Free.*

'A little boy, about 13, returning home from a neighboring town, observed as he passed by a house a few sprouts of poplar shooting from a stump in a garden, and asked permission to take some of them and carry home. The owner inquired what he wished to do with them, and the boy informed him that when he was six years old, his mother died; and as he had never seen any such trees where he lived, he thought they would look pretty to plant by his mother's grave. The owner at once gave him a rose and a lilack bush, telling him they were better and prettier for the purpose; when the little fellow raised his eyes, streaming with tears, and thanked the giver, for himself and his dear dead mother.

THE REV. JOHN WESLEY AND THE MILITARY OFFICER.—John Wesley having to travel some distance in a stage-coach, fell in with a pleasant-tempered, cheerful, well-informed officer. His conversation was sprightly and entertaining but frequently mingled with oaths. When they were about to take the next stage, Mr. Wesley took the officer apart, and, expressing the pleasure he had enjoyed in his company, told him he was thereby encouraged to ask him a very great favor.

'I would take a pleasure in obliging you,' says the officer, 'and am sure you will not make an unreasonable request.' 'Then' says Mr Wesley 'as we have to travel together for some time, I beg, that if I should so far forget myself as to swear in your company, you will kindly reprove me.'

The officer immediately saw the motive, and felt the force of the request, and smiling, said, none but Mr Wesley could have conveyed a reproof in such a manner.

The remainder of the journey gave no occasion for the officer to comply with the preacher's prayer, nor to the latter to complain of one oath from the officer.

Hume once observed that all the devout persons he had ever met with were melancholy.—On this Bishop Horne remarked, 'This might very probably be true; for in the first place it was most likely that he saw very few, his friends and acquaintance being of another sort; and, secondly, the sight of him would make a devout man melancholy at any any time.'

Make way for every work of mercy.

FOR THE REGISTER AND OBSERVER

THE INFLUENCE OF FASHION UPON RELIGION. No. III.

The remarks contained in our last number were made with a principal reference to the prayers, which are offered in the common exercises of public worship. Extraordinary occasions are apt to excite peculiar feelings; and, if those who lead in the exercises of devotion have the talent and the disposition to avail themselves of the aid, such occasions offer, they may sometimes prolong their prayers, without quenching the spirit they ought to cherish in the bosom of their fellow worshippers. Still there is reason to apprehend, that the effect of these prayers is often diminished by the multiplication of words.

We are told that, in the institution of the Lord's supper, Jesus took bread and blessed it, and that he took the cup, when they had supped and gave thanks. On this account of the original feast is founded the custom of offering two prayers one before the breaking of the bread, and the other before the administration of the cup, and so far we proceed on good ground. Respect for the example of Christ, however, does not require us to offer two prayers in almost immediate succession of such immoderate length, as we frequently hear, and especially when they intrench on the time, which a regard to a similar example would teach us to reserve for the hymn. It is true, the lamentable paucity of members in some of our churches, and the general neglect of the musical art renders the performance of the hymn, in many instances, imperfect to the outward ear; but still a recurrence to those words, 'After supper they sang a hymn,' has often had the effect of turning the hearts of the communicants into a melody, not less affecting, most certainly, than the long prayers, and far more touching, than the more finished performances of the organized choir generally are.

When the only religious service at a funeral consists in a prayer, more time may sometimes be allowed for it, than is expedient on other occasions; but still it should not be protracted by the introduction of cold generalities, and especially when the people are so ill accommodated, as they frequently are at private houses. There is one other occasion, in which long prayers are peculiarly inconvenient, and sometimes injurious and that in more respects than one; in the chamber of sickness. From the influence of custom, it is probable, prayers for the life have sometimes occasioned the death of those, for whom they were offered. When the bodily strength is reduced to the lowest degree, or the patient is suffering the extremities of pain, what can be more unpropitious than a long, and perhaps mechanical prayer? To attend to such a prayer requires an effort beyond the sufferer's strength; his mind is agonized, perhaps, by the consciousness or the fear of pretending to pray, when his thoughts are not closely engaged, though he is apparently on the verge of eternity, and, as it were, in the very sight of the judgment seat. In such a case, a prayer of two minutes, and perhaps of one minute is better than one of ten, or even five minutes. The man of God should come to the bed side full of holy sympathies, and the first sentence he utters should introduce him into the very depths of the scene. The petitions should be few, short, and simple, expressing those things, and those alone, which are most needed by a person in such a condition.

The length of prayers on the various occasions, on which they are offered, is, we have reason to believe, dictated more frequently by custom or fashion, than it is either by feeling or deliberate judgment. If the usual length of the principal prayer in public worship be fifteen minutes, for instance, many clergymen will pray about so long, without considering, whether they should increase devotional feelings or not by the utterance of so many words. Again, the customary length of all the services together may probably induce some to occupy more time in the prayers, than they otherwise would do, because they find it easier to pray than to prepare sermons in the manner required by their hearers. Others however may lengthen their prayers, from the belief that a considerable time is necessary in order to awaken the devotional feelings of many. This we have reason to think is an error. In orations or sermons, where the mind is to be informed or the understanding convinced, before persuasion can have its effect, a considerable time may be not only desirable, but indispensable to a full engagement of the feelings; but the proper subjects of prayer are generally self evident truths, of which we do not need to be either informed or convinced, but simply reminded. The first sentence of a prayer, therefore, may and should be addressed to the heart, so as to enkindle something of that holy flame, which it is the object of prayer to excite. It is much to be doubted, whether those who are not rendered devout by the first five minutes, generally derive any moral benefit from the subsequent ten or fifteen minutes; and probably the feelings of those, who are most engaged, are quite as apt to subside, as to rise after the expiration of eight or ten minutes, unless they be kept up by the introduction of some thought, or reference to some event, whose influence on the mind is peculiarly favorable.

PARABLE—PRAISE AND BLAME.

Once,—it was a beautiful morning in spring, a light breeze rose from the depths of the waters, and went wandering over the face of the earth. As it sped along a green and narrow valley, the flowers were delighted with its approach, and welcomed it with a thousand gentle words. Violets perfumed it as it passed, cowslips danced in their family groups, daisies and buttercups shook for very joy as the breeze glided over them. 'Stay,' said they, 'among us, fair breeze of the morning, and gladden us with your presence. Your gaiety makes us gay, and we all spring up at your coming.' But the breeze answered, 'I have a long journey before me, I will visit you again some other day;' and away it hurried to the heath among the ferns and the furzes. Great was their clamor when the breeze arrived. The furzes put forth all their thorns, and gave way to the language of ill-humor and discontent. 'What business have you here, in our territory, noisy and vulgar creature? Why will you not respect our golden ear-rings? Who allowed you to blow in our faces, and disarrange our green garments?' And the ferns fluttered about in pride and vain glory, and said to the breeze—'Don't you see, you ill-bred adventurer, that you are treading on our toes, and shaking our treasures out of our pockets by your carelessness?' But the breeze assured the captious inhabitants of the waste that it had only come to pay a visit of courtesy, with no intention to offend: and away it hastened to a mountain stream, every ripple of which kissed it as it passed, and threw up living diamonds in honor of its coming. As it mounted the hill-side, it said, 'Good day!' to the echoes, and 'Good day!' was repeated back in cordial gratulation. This gave notice to the forest that the breeze was at hand, and great was the commotion with which they hailed its advent. It shouted loudly, as it glided through the trees: and the trees waved their branches, and bowed their heads in triumph. Delighted with its excursion, the breeze returned to the ocean, where it laid itself down to rest.

Do you see the moral of the fable, children? The breeze was not less kind, not less useful to the rough ferns and prickly gorse, than to the flowers of the valley and the trees of the wood; but they received its visit in a different spirit. And so will it be in the world. Praise and blame will not be apportioned according to the *merit of actions*, but according to the *tempers of individuals*. The virtuous are far more willing to praise than to blame: they never blame unnecessarily, and they delight to praise. *Judge rightly*, my children, wherever you can; but *always judge benevolently*. You cannot be sure that you will not fall into mistakes; but you *may* be sure that you will not fall into the *mistakes of malevolence*, which are the worst of all.—*Minor Morals.*

'EXPECT GREAT THINGS,' 'ATTEMPT GREAT THINGS.'—These were favorite sentiments with the Rev. Dr Carey, the first Missionary of the Baptists to India. He was the founder of the society which sent him out, and which began with £13. 2. 6. collected in a little back parlor at Kettering, England. He expected great things. He attempted great things. He accomplished great things. He established the press at Serampore which, in 30 years, is said to have made the word of God accessible, by its various translations, to 300,000,000 of human beings. 'Brethren,' said he when first designated for a foreign Mission, 'If you send me among cannibals, I will go.'—*Missionary.*

FOR THE REGISTER AND OBSERVER.

UNITARIAN PROSPECTS AT THE SOUTH.

Mr Editor,—It has seemed to me that the South has been too much overlooked in the late efforts to extend what we believe to be 'the truth as it is in Jesus.' Let all zeal be manifested in supplying the *West* with the bread of life, but why withhold it from any who are perishing for hunger? Has it not been too often forgotten, that 'they that are whole need not a physician, but they that are sick?' At least, such has been my inference from answers that have been sometimes made to me, when I have set forth the claims of the South. It were in vain to deny, that less encouragement seems held out in the Southern states, than in other sections of the country—i. e. less prospect of *immediate* success. And this for evident reasons. Our doctrine is new there. We bring 'certain strange things' to their ears; and they have not even an Athenian curiosity to 'know what this new doctrine is.' Bigotry and prejudice frown upon any thing like such an inquiry. Thus religion (or that which takes its name) is rather a matter of prescription and tradition with them, than something which 'their eyes have seen and their hands handled of the word of life.' I speak of course in very general terms. Common candor will make the qualifications. I speak, too, of a particular portion of the South—viz: of Richmond. Yet, if I may give any credit to information which I received concerning other parts of Virginia, it is not unfair thus to generalize from observations made in a single city. The remark which a Southern gentleman made to one from the North, who wondered at his friend's indifference to religious subjects—'we leave these matters wholly to the *priests*'—this remark, I say, gives perhaps a truer picture of the state of religious feeling there, than any more elaborate account. If religion is thought to belong exclusively to 'the priests,' the consequence must be, that some will be blind followers of their spiritual guides—looking neither to the right hand nor to the left; while others, more intelligent, seeing reason to question the infallibility of the priesthood, will spurn at once the teacher and his teachings—although, for the sake of decorum, they may abstain from open attack upon this time-hallowed structure. And this, I am constrained to add, is not a mere theoretical deduction, but saddest *fact*. Specimens of both classes I have myself met in Richmond. I have known too, more than one instance of individuals there, who were just saved from the dreary gulf of utter unbelief, by the timely help of Unitarian Christianity. And I have satisfactory evidence, that the number is not small of those who might attain to the like happy salvation, could they but hear the word proclaimed in its simplicity and power. But 'how shall they hear without a preacher? And how shall they preach *except they be sent?*' E. Y. N.

FOR THE REGISTER AND OBSERVER.

UNITARIAN ANECDOTE.

The following incident is so striking, and rests on so good authority, that it deserves to be known. The Rev. Mr G. a Unitarian, was travelling in the west a few years since, and called on an eminent judge there, to whom he had a letter of introduction. The judge, being a perfect gentleman, and of a highly cultivated mind, received him with cordiality, and treated him with the greatest hospitality and kindness. In the course of conversation, Mr G. introduced the subject of Christianity. The judge immediately started back and said, 'Do not mention it; I loathe the very name of Christianity. The Son of God came into the world, but the spirit of his religion is fled from the earth—the world was not worthy of it; and now the greatest impositions are practised under the garb of Christianity. I loathe the very name of it.' 'But,' said Mr G., 'have you ever heard my friend the Rev. Mr C. preach?' The answer was 'I have not. He is an educated, sensible man I suppose from what I hear; but I have never heard him preach.' 'I think,' continued Mr G., 'that you might be gratified if you should hear him, and I wish you would, if you have an opportunity.'

Mr G. left the Judge and pursued his journey farther into the west. On his return he called upon him again. As soon as the Judge saw him approaching, he hastened out of his house, bare-headed, to meet him; and holding out both hands to him, said, 'I have heard your friend the Rev. Mr C. since I saw you; and is that *Christianity* which he preaches?' 'It is what we Unitarians call Christianity,' replied Mr G. 'Oh! if *that* is Christianity'—exclaimed the Judge, folding his arms across his breast—'if that is Christianity I can embrace it, and carry it to my heart's core.'

We see in this the light in which many sensible men regard religion, who have never been acquainted with the simplicity and reasonableness of the Unitarian belief; but who have been accustomed to hear only the absurdities of human creeds, or the ravings of fanaticism and ignorance. We see, too, with what eagerness and heart-felt joy they embrace Christianity when it comes to them in the simplicity of the faith once delivered to the saints, and enforced by the eloquence of genuine piety. In the present instance, a new light, a new revelation, as it were, had burst upon the well-disciplined and highly cultivated mind of one, who, for the first time, heard Christianity preached and enforced by him whom we mourn;* but who though dead yet speaketh. Send forth, then, the glad tidings of Unitarian Christianity; send them forth to those who think pure religion has fled from the earth as not being a worthy resting place for it. Let it be sent forth by teachers and by tracts that the 'desolate places may be glad and the desert blossom as the rose;' that the dreariness of the mind may be removed and the desolate hearts of men, women and children who are hungering and thirsting after righteousness may be filled with joy and gladness. AUGUSTIN.

*. Chapman.

CALL FOR MISSIONARIES IN THE WEST.

Extract of a letter from Buffalo.

Never perhaps was there a louder call for christian effort than now comes from every part of the West. New communities are springing into existence in every direction, and now is the time to incorporate christianity with the elements of society. *Now* is the time, and every christian, minister and layman, should do what he can to build up the altars of religion in the cities and villages of the Western States. I am very happy that our denomination are awaking to the importance of a vigorous effort. May the blessing of heaven go with our missionaries! Next year I hope the number will be doubled. I deeply deplore the exclusive system which is adopted by several denominations. It is indeed sad that all those, who do really reverence the truth, cannot unite their strength in promoting it.

There is in this city an obstinate prejudice against Unitarianism, and ignorance prevails concerning our views of christianity; I think the prejudice against us here is even more inveterate than at Louisville. Presbyterianism has a stronger hold upon this community; and to the extent of its power, it rules by imperative dictation. Two numerous societies, together with the Bethel and the Congregational Free Church, and the Western University, which is established in the city, and which will be a Presbyterian institution, will exert a strong influence. I only regret that while they are endeavoring to do much good in *this* way, they will not cease from misrepresentation and permit others to do all that they can, in such modes as to *them* seem right.

My society deserve much praise. It has passed through a hard struggle. It is now about four years since a few individuals, not more than four or five, commenced the formation of a Unitarian Society. During these four years, they have supported their minister, built a very handsome church and purchased an organ, in all, at an expense of from twelve to fourteen thousand dollars, and at this time they are entirely free from debt. The number of our society is not large. Our audience is usually about one hundred and forty. Very few of these are children and quite a large proportion are young men. It is believed that the severest struggle is past. The society is established. A peaceful though resolute perseverance has taught those opposed to us, that active and open opposition is in vain. I trust, that we shall go on in the enjoyment of religious freedom, and in the honest use of our means of spiritual improvement. It is in vain that great sacrifices have been made, and are still made, both of popular favor and of substance, unless we grow in grace, and in the knowledge of our Savior, and in the power of the truth. G. W. H.

CHRISTIAN REGISTER.

BOSTON, JANUARY 28, 1837.

There will be found on our first page an interesting abstract of Toulmin's Life of Biddle.

It is inspiriting to read the few Biographies that are preserved to us, of the early Unitarians.

Far too little is now known among us of these pure and noble men: and far too little interest felt in their labors and sufferings. It does the heart good, to follow them in their magnanimous and disinterested career—as they meekly, and yet fearlessly contended for the *faith once delivered to the Saints.*

We need to catch something of their pure and unfaltering zeal. It makes us more deeply realize the greatness and high responsibilities of our calling, when we behold them in labors, and perils, and studies, abundant;—while the wealth and the power of Christendom were arrayed against them, and the strong arm of the dominant Church raised to crush them down—boldly publishing their conscientious convictions of the truth as it is in Jesus—and, by holy and blameless lives seeking to glorify God, and to put their false accusers to shame.

There are many, who even talk of Unitarianism as a *new* form of Christian faith—a plant of a day—lately started into life—and soon, unblessed and unowned of God, to die away or to be rooted up.

The history of Unitarianism remains indeed, as yet unwritten. But the field is wide, and full of beauty and interest, although, hitherto, concealed and cast into the shade by towering and over-reaching churches. When the day comes for the history to be written, the world will see that it is no mushroom heresy—but a doctrine as old as Christianity itself.

And that moreover the *line of succession* can be traced, more or less clearly—an unbroken chain—from the Apostles down to the present day—and through men, whose characters are among the purest and worthiest that the history of the world can furnish.

We cannot indeed, find our genealogy among the Archives of Rome—nor do we make our boast of having had Popes, and Arch-Bishops, and kings, for our nursing-fathers—nor do we build our title upon the authority of Councils and Synods—but, with hearts glowing with humble pride, and loftier satisfaction, we roam among peaceful valleys of the old world, in secluded villages, and over the rocks and crags of mountains—and, in the traditions of their single-souled inhabitants: on the moss covered grave-stones which lie scattered around; among the ruins of unpretending churches, in the few simple chronicles which time and man may have spared, we find honorable record of our Brethren and our kindred. And often, too, in the stains of blood which linger upon the steps of *high altars*, or dungeon floors, and in fields, where intolerance has unsheathed its murderous sword, we recognise with devout reverence the seal that *our fathers* gave to their testimony to the truth.

CITY MISSIONS.

It gives us great pleasure to learn that a city mission is about being established by our friends in New Orleans; and, that the experiment of such an institution will probably be tried, before the expiration of the present winter, in Louisville, Ky.

The ministry at large is already in operation in Philadelphia, though on a small scale, yet with some life: and in New York, quite actively. In the latter city, its duties are for the present discharged by a highly esteemed friend and brother, concerning when we cannot forbear to say, that, poor or rich, they may esteem themselves happy, who enjoy the spiritual care and affections of such a minister.

A letter, as we have understood, was recently received from London by the Secretary of the Executive Committee of the central board of the Benevolent Fraternity of Churches, requesting particular information regarding the ministry at large, as in operation in this city.

It will always be a cause of noble praise to the inhabitants of Boston, that their own city has taken the lead in this glorious institution, which, prudently managed, and well sustained, cannot fail to exert a deeply beneficial influence upon the progress of society towards the Kingdom of Heaven.

PLYMOUTH COUNTY EDUCATION CONVENTION.

Delegates from 18 towns in this county, and from some towns in Norfolk county, met according to invitation at Halifax, on Tuesday last. Hon. T. P. Beal of Kingston, was chosen moderator, and the Hon. John A. Shaw of Bridgewater, Sec'y. The meeting was numerous; composed of some of the most intelligent citizens of the county. It was voted to present a petition to the Legislature on the subject of our school systems, and of improvements in elementary education. A petition prepared by the Rev. Mr Brooks of Hingham was presented, and adopted by a unanimous vote. The most cordial good feeling on this subject exists through Plymouth county, and a desire is strongly felt to establish a Seminary for the preparation of teachers, on the model of those in Prussia. The petition, we understand, contains a completely drawn system of public instruction for Massachusetts.

A friend wishes to inquire through the columns of our paper what is the amount of funds possessed by the society for the propagation of christianity in India. It has seemed to him (and he modestly suggests it to those who have the funds in trust) that a favorable opportunity is now offered for aiding the object for which it was given. He refers to Joseph Roberts, son of Wm. Roberts the native convert to Unitarian Christianity in India, who has been educated by our friends in England, and has lately returned to his own country to assist and succeed his venerable Father. He is poor, and why are we not under some obligations to encourage him in his important labors among an Idolatrous nation?

It affords us sincere pleasure to be assured by a letter lately received from London, that our highly esteemed brother, E. S. Gannett, has left England for the Continent, with health materially improved. This intelligence is the more gratifying by reason of the discouraging complexion of the previous account.

SANDWICH ISLANDS. MISSIONS—&c.

We learn there has been a letter received at Cambridge from the Sandwich Islands, expressing an earnest desire that a Unitarian minister be sent out thither.

The Society for propagating the Gospel in India, which is in possession of about five thousand dollars, was applied to to consider if it would be within their power, and consistent with their wishes, to apply a portion of their Fund to the furtherance of this object.

The Executive Committee of the Society, to whom the matter was referred, have, we understand, unanimously decided this question, in the negative.

Had the Society thought it just and expedient to contribute, there is a Clergyman of our denomination who would have been in readiness to sail.

We have not the least doubt of the perfect equity and propriety of the decision of the Committee. Nevertheless, we do earnestly hope that the time may soon come, when it will be found expedient for the Unitarian body to be doing their full part, in proportion to their wealth, piety, and high privileges, towards diffusing among Heathen nations the treasures of the Gospel. If we are indeed blessed with the possession of *Light* and *Love*, it is certainly incumbent upon us to be more ready and generous in their communication—for both these divine principles are instinctively and irresistibly expansive.

REV. MR PIERPONT'S ADDRESS, &c.

We have received from Lowell an *Address to the People* delivered at the Installation of Rev. Mr Miles: and, of course, infer that it is the only part of the interesting services of that occasion, which has been printed.

We rejoice that this was not withheld. It is altogether too good to have been put aside after its delivery.

Well timed, and wise, and (in the best sense) witty, it gives us pleasure to be the instrument for scattering its salutary instructions somewhat more widely than, otherwise, they might have been spread—and therefore, we heartily recommend to our readers the subjoined extracts—and—may we be pardoned for the remark—though set in small type, yet the words are weighty, and the ideas large.

* * * * I congratulate you, then, upon the connection this day publicly recognized between yourselves, and our friend and brother who is now inducted into office, as your minister in holy things. I trust, and ardently hope, that this will be for good; and in the words of an apostle, 'having such hope,' you will bear with me if I 'use great plainness of speech.'

You have been reminded, by the text and the discourse from it which you have just heard,* that your minister is 'a steward of the mysteries of God.' And you probably remember that, 'it is expected of a steward that a man be found faithful,' i. e. one that may be depended upon, for the discharge of those duties which result from the office that he fills, and from the relation in which *you have chosen* that he should stand to you.

Now, by a reference to the *letter missive*, by which we have been invited to come together to-day, I see that you have chosen our brother as your '*Teacher* and *Guide*.' A fair inference from this is, that you consider yourselves as having something yet to learn—possibly, something to unlearn. If he is faithful as a *teacher*, will it be wonderful if you find, now and then, a new opinion advanced, or an old one brought in question; some habit censured, or some prejudice shocked? Again, if he is expected to be your '*Guide*,' shall he not take the lead? or, must he lag behind, for fear he should take a wrong course himself, and mislead the flock who have committed themselves to his guidance! And, must he hold his peace, in this place of the assembly of his people, till he has first learned from *them* what he may preach, and what he may not! Can it be reasonably expected that a steward of the mysteries of God, who is thus restricted, 'should be faithful?'

But that your steward may be found faithful, HE MUST BE FREE—perfectly free; free to decide for himself, under the feeling of his own responsibility, what topics he shall treat of, and how he shall treat them. In regard to all this, he must be under no restriction—no injunction—no dictation. Neither by note nor by nod, by word nor by wink, must he be restrained from dispensing the mysteries committed to him according to what he considers to be his Master's will. Indeed, freedom is the essential condition of fidelity; a condition as absolutely indispensable as respiration is to vitality. There must be no forbidden topic. He must be free as air.

But here I am asked, perhaps, 'Is he not our *minister?* and, is not a *minister a servant?* Do we not hire him as our servant, and pay him as our servant, and shall he not do our bidding?'

Yes, he is, indeed, your servant; but, at the same time, he is God's servant; and the ministry to which you have chosen him, is, emphatically, that 'service of God which is *perfect freedom.*'

Consider, my friends, the embarrassment of your pastor—who feels that the great object of his labors is to advance the cause of truth and righteousness; that is, to proclaim the true, of course to expose the false; and to maintain the right, of course to point out and rebuke the wrong, and thus to establish the kingdom of God in his flock and in the world—from the moment that he is given to understand that there is *any* point, either of doctrine or duty, on which he may not, or on which it is even expected that he will not, preach. Be the subject what it may, the very fact that it is prohibited, gives it an importance in his eyes; for, if it is so important in the view of any one of his flock, that it may not be touched, it cannot be indifferent in his. It instantly assumes an importance from the very consideration that it is forbidden. Other subjects, however in themselves distinct from it, soon appear to have relations to it, till there is scarcely one, in the whole circle of topics which concern the welfare of man, in either his religious, domestic, social or civil relations, which does not appear to be connected with it, or to have some bearing towards it. Like our first great progenitor in the garden of Eden, he will have the forbidden tree continually before him. It is in the midst of the garden into which the Lord God has put him, to dress and to keep it. Let him be in what part of the garden he may, his eye will be turned towards it. Let him attempt to go across the garden from any point to any point, the forbidden tree will be in his way. Let him climb what other tree he will, to trim it or to pluck its fruits, he will see that, in some of its ramifications, its branches are interlocked with those of the forbidden tree. He cannot carry his plough through the soil—he cannot strike his spade into it, but that he cuts off, or tears up, some root that shoots out from the forbidden tree; till, in very agony of spirit, he will flee from the field of his labor—the garden of the Lord though it be—and will rejoice to see that a flaming sword is drawn over its gate, that he may never be tempted to enter it again.

It would have been a poor boon which he who is 'the Resurrection and the Life,' conferred upon his sleeping friend, when he stood by the door of the sepulchre and cried, 'Lazarus, come forth!'—and when 'he who had been dead came forth, bound hand and foot, with his grave clothes on, and his face bound about with a napkin'—if he had not superadded to the gift of Life, the order, '*Loose him and let him go!*' —So, when the Master saith, to any one engaged in *his* ministry, 'Come forth,—to this duty or to that—Rise, and rebuke this fraud between the buyer and seller, or that wrong between the employer and the employed'—let the wrong-doer occupy what station in society he may; if the minister of Christ feels that he is bound, hand and foot, that he cannot rise; or, that his face is bound about with a napkin, that he cannot speak out distinctly and say, 'Thou—thou art the man,'—good were it for that minister that he had never been born, or that he were released at once from the chains of his bondage, even were it by changing them for the still closer restraints of the grave.

And, tell me, my brethren, when I ask at your hands, in our brother's behalf, this freedom from dictation on your part, as to the manner in which he shall discharge his professional duty, do I ask for him any thing more than you always accord to other professional men?—Do you say to the physician whom you 'give a call' on account of your bodily health, 'Sir, you must prescribe no medicine that is unpleasant to my *taste*, on penalty of my asking in other advice?' And, will you say this to your minister when the question concerns not your body's but your soul's eternal health? When you consult a 'counsellor at law' as to the validity of the title deeds under which you hold a piece of real estate, do you dictate to *him* the opinion he must pronounce? Do you say to *him*, 'Sir, I expect that you will not hurt my feelings by intimating that my title to my property is not sound: and, if you tell me that it is not, I shall never consult you again?' And, need you to be told that a title to an interest in the kingdom of heaven depends also upon its conditions? that that is a kingdom of laws?—laws, too, that are more established and more constant than are those which ere one iota shall fail, the heavens and the earth shall pass away?

* * * * * * * * * *

There is a condition also, of his *usefulness* in your service:—your *confidence*. This will help him to help you. Your object is one—the building up of the kingdom of God among you. You have chosen him as your 'master builder.' Show him that you regard him as a 'wise' one, by doing what in you lies to cooperate with him in your common enterprise. In this great work there are diverse ministrations. The minister is not the whole machinery of the Christian Church. He is an important part of it—if you please, the *balance wheel*—raised by your will, and kept, by what you give him for his support, above the collisions and heats, above the clatter, and friction incident to the subordinate parts, that, by his regular and independent movement, the labors of the whole may be sustained and secured. Increase his force—accumulate upon him the power which you would have him distribute, by giving him more and more of your confidence; and you will find that he will thus be enabled to overcome the accidental collisions, and the friction that is inevitable in all human establishments, as well as to carry you smoothly over the laboring points, with reference to which the whole machinery of the church is framed.

I have but one request more to make of you, my friends, in behalf of our brother, who, this day, takes his place among you as your minister.

It is, that you will be charitable in the judgment you pass upon his performances, and that you will not be exorbitant in your demands upon him. I do not ask that he may be exempted from labor, but simply that you will be satisfied with what he can do, retaining, for your service, a sound mind in a sound body. As a people, we are all running too fast. Ours is an age, and ours is especially a land, of excitement. We wear ourselves out prematurely in the eagerness of our pursuits. What is true of our country in general is especially true here. The spirit that builds up these streets, cuts these canals, and lines them with edifices full of the hum of industry and the buzz of whirling machinery, is a *fevered* spirit. Six days in the week you are running to and fro, under the keen excitement of your peculiar position and pursuits; and, the seventh, instead of seeking grateful and necessary repose, you rush to the church, perhaps, expecting there the same excitement in the service of God that you have felt, all the week, in the service of Mammon. Now these expectations will not always be met. They cannot be. They ought not to be. It is not in man to meet them without self-destruction, even if he would. Why, my friends, look at the very water that drives your mill. While it is thus serving you, it is constantly and rapidly *running down*. The fuel which gives impulse to all your engines, and in which is the hiding of their power, is *consumed*, while it is laboring for your pleasure or your gain. And, have you yet to learn that, by intellectual labor, a *man* is exhausted—that, by the toil of the mind, the body is consumed? Judge charitably then of this, your servant, and so long as you see fidelity to his trust, and a devotion to your higher—your spiritual interests, do not expect always to have occasion to say, as you are leaving the church, 'This is one of his very best sermons.'

My friends, we leave our brother with you. In the words of the good Samaritan to the host, we say, 'Take care of him.' And 'our hearts desire and prayer to God' for both you and him is, that when not only your present relation, but your earthly house of this tabernacle shall be dissolved, you may all find, awaiting you, 'a building of God, a house not made with hands, eternal, in the heavens.'

* 1. Cor. iv. 1.

CLERICAL INSTRUCTERS.

There will be found on our first page a short article from the *National Eagle, Claremont*, N. H. under this title—in which mention is made of the late venerable Dr. Wood, of Boscawen, who for more than half a century was a distinguished clergyman of the old school, and whose name deserves to be immortalized for his deep interest, and persevering and generous labors in the cause of education. It is to his honor that Mr. Webster was one of his pupils. We insert below the encomium passed upon Dr Wood in the biography of the great statesman, by Mr. Knapp, which was referred to in the article above mentioned.

'In the neighborhood of Salisbury, in the town of Boscawen, there resided a clergyman, who possessed the soul of the man of Ross, and as the inhabitants of the surrounding country were too happy in *their* possessions from their industry, to require him to *apportion maids or apprentice orphans*, if he had possessed the means, still there was a way for him to be quite as useful, in dispensing the blessings of education. This man was the Rev. Samuel Wood, D. D, who added to an ardent love of learning, great industry and patience. Hundreds of those, who were striving for an education, received his instruction gratuitously, and many of them shared his hospitable table without remuneration, or a wish for it on his part. He is still living with the same noble disposition, if his age does not admit of the same exertions. This good man saw the promising talents of the subject of this memoir, and recommended his father to send him to college. For this purpose, the son was sent to Exeter academy, in his native State. This was judicious, for Exeter academy is one of the best literary and scientific institutions in the country. This, with its twin sister, Phillips's Andover academy, was founded and liberally endowed by the Phillips family—a name identified with the literarure, science, and theology of the country. The Exeter academy was then and still is, under the superintendence of Benjamin Abbot, L. L. D., a fine classical scholar, of gentlemanly and affectionate manners: a man admirably calculated for the Principal of such a seminary. Dr. Abbott had the sagacity to discover at once the capacity and talents of his pupil, and used his best exertions to bring him forward, which he did in a very rapid manner. Such men as Wood and Abbot should be remembered with the great teachers of youth, —Milton, Busby, Johnson and Parr, to whom so much credit has justly been given, as instructers of the great minds of *England*. There is an affectionate connexion between an instructor and his pupil, which lasts through life, if there has been a good understanding in the early days of the aspirant for literary and scientific honors with his director and teacher. '*I taught that boy,*' is the proud reflection of the teacher, when his pupil becomes distinguished; and, I was educated by that celebrated instructer, is the heartfelt response of one, however elevated, whose mind has been properly nurtured, and the luxuriance of whose imagination has been judiciously pruned by the friendly and sagacious care of a kind and intelligent teacher. Mr. Webster has often been heard to express his obligations to Wood and Abbot for their attention to his education. They share his fame, and enhance, while they enjoy, his honors.'

In answer to a Friend who wishes to inquire, &c.—we feel authorized to state that the Fund to which he alludes has been in the hands of Trustees, gradually accumulating, during the few last years—We hope with him that it may be deemed advisable that a portion of the money go to the junior R. And also hope that the Fund thus finding an outlet, may be largely swelled by new contributions.

Notice to Correspondents. Jamaica Plain, and *Jamaica Plain jr*, with other valuable Communications, for which the writers have our thanks, shall appear in our next.

N. B. We intended to have inserted several notices of New Publications in this week's paper, but are obliged to defer them, for want of room.

CONGRESS.

On Saturday the 7th inst. the Senate did not sit, and the doings of the House were unimportant.

In the Senate on Monday the 9th the session was principally occupied by discussions of the resolution for rescinding the Treasury order of July.

In the House of Representatives, petitions and memorials were called for in the order of the States. A petition for the abolition of slavery in the district of Columbia was presented by Mr. J. Q. Adams of Mass. and the day was mostly spent in discussing the question whether the petition should be received. A motion not to receive it was laid on the table, 130 to 69. Two similar petitions were presented by Mr Adams. The first of these the house voted to receive, 137 to 75. The third petition was not disposed of when the House adjourned.

Tuesday was mostly taken up again in the Senate, by discussions respecting the Treasury order. In the House the leading subject of discussions was the resolution of Mr Wise for the appointment of a committee to inquire into the administration of the Executive Departments.

In the Senate on the 11th Mr Walker offered a resolution proposing to recognize the independence of Texas.—Mr Clay spoke, the rest of the morning, on the Treasury Circular.

In the House Mr Cambreleng of the Committee of Ways and Means brought in a bill for reducing the Tariff. This led to a warm debate in which Mr Abbot Lawrence was the principal speaker.

The discussions in the Senate on the 12th were animated. The subjects were the Deposite bill, the Land bill, and the expunging resolution of Mr Benton. No final vote was taken on either subject. In the House the discussion was equally animated, on the subject of the proposed reduction of the Tariff.

In the Senate on Tuesday, Jan 13th the expunging resolution was the subject of the day.

In the House of Representatives after some discussions the Tariff bill was committed to the Committee of the whole house. The day was afterwards spent on private bills.

On Saturday 14th in the Senate no business of importance was finished.

In the House of Representatives the day was mostly spent on private bills.

In the Senate on Monday Jan 16th the discussion of Mr Benton's expunging resolution came up, and it was finally passed. The following is the resolution they voted to expunge.

'*Resolved*, That the President, in the late executive proceedings in relation to the revenue, has assumed upon himself authority and power not conferred by the constitution and laws, but in derogation of both.'

Yeas—Benton, Brown, Buchanan, Dana, Ewing, (Ill.,) Fulton, Grundy, Hubbard, King, (Ala.) Lewis, Linn, Morris, Nichols, Niles, Paige, Rives, Robinson, Ruggles, Sevier, Strange, Tallmadge, Tipton, Wall, Walker, Wright—25.

Nays—Bayard, Black, Calhoun, Clay, Crittenden, Davis, Ewing, (Ohio,) Hendricks, Kent, Knight, Moore, Prentiss, Preston, Robbins, Southard, Swift, Tomlinson, Webster, White—19.

In the House of Representatives on Monday, the day was principally spent in receiving petitions.

MASSACHUSETTS LEGISLATURE.

In the Senate, Wednesday 18th on motion of Mr Lawrence it was voted, that a joint committee be appointed 'To consider the expediency of remonstrating, in behalf of the people of this Commonwealth, against the passage of the bill now before Congress, to reduce the revenue of the U. States to the wants of the Government.'

The bill concerning the Surplus revenue of the United States, passed to be enacted—yeas 33; nays, none.

In the House several orders for committees of inquiry were passed.

The bill concerning the surplus revenue of the United States, passed to be enacted.

In the Senate on Thursday Jan. 19th committees of Inquiry were ordered, on several subjects, but no important business was finished.

In the House the first part of the morning was spent in receiving petitions. The following bills were reported:

Bills Reported:—To incorporate the Mountain Seminary at Worthington; regulating the number of Overseers of the Poor; which were read and ordered to a second reading to-morrow.

Orders of the Day.—A report on the petition of Philip Ammidon was accepted; a resolve, on a petion of John E. Bartlett, was read a second time, and passed to be engrossed.

In the Senate, on the 20th, orders of notice were passed on several petitions.

On motion of Mr Lawrence, it was ordered, that the Committee on the Judiciary inquire into the expediency of providing for the appointment of an additional Justice of the Supreme Judicial Court.

The bill in addition to an act to incorporate the Berkshire Medical Institution, passed to be engrossed.

In the House various petitions were presented, and among others, one from Thaddeus Pomroy and others, relative to the poor of the Commonwealth, laid on the table.

On motion of Mr Alvord of Greenfield, it was ordered, that the committee on the Judiciary be instructed to inquire into the expediency of restoring the writ *de homine replegiando*, or of some other process, by which one, under personal restraint, may try his right to liberty by a jury.

Mr Carter, of Lancester, from the Committee on so much of the Governor's Address as relates to the amendment of the Constitution, reported,—

That the whole number of votes legally returned by the several cities, towns and districts in the Commonwealth, upon said amendment, is 46,473; of which 34,719 are for the amendment, and 11,754 are against it.

In the Senate, on the 21st no business of public interest was finished.

In the House a committee of inqury was appointed in regard to the simplification of proceedings at law. A petition from the town of Heath praying for legislative action with regard to slavery and the slave-trade in the District of Columbia was committed to a committee of fourteen, from different parts of the commonwealth.

OBITUARY.

FOR THE REGISTER AND OBSERVER.

MRS ELIZABETH COOLIDGE.

Died in this city, on the 17th instant, Mrs Elizabeth Coolidge, wife of Joseph Coolidge, Esq. and daughter of the late Thomas Bulfinch, M. D.

In no short experience of human life, it has never fallen to our lot to commit to the grave one more justly loved, esteemed and reverenced. The ear of the excellent woman, whose name we here record, would itself be pained by praise, if it were not sealed to all earthly commendation. But we deem it much more a duty to the living than to the dead, to hold up to their imitation and reverence so beautiful an example of christian excellence.

Mrs Coolidge has departed, by the will of God, at the age of sixty years; too soon for her friends, even at a period of life to which a small portion of mankind attain; but not too soon for herself, for she was doomed to unusual suffering. For more than four years past she has been constantly confined to a sick chamber, with but few intervals of relief, and with days and weeks of continued pain. We may then truly say of her, that 'to live was Christ, to die is gain.'

From her childhood she has been esteemed and loved for the propriety of her deportment and the kindness of her feelings. A schoolmate of hers remarks, 'that she was one of the purest and most benevolent of beings;' and so she continued to the close of life. Under the influence of the counsels and example of a mother never to be forgotten by those who were privileged to know her, and who by the dignity and excellence of her character was an honor to religion and to her sex, Mrs Coolidge was blessed with a thorough religious education, and trained in habits of the strictest virtue, usefulness and piety. These blessed domestic influences found in her bosom a congenial soil, and ripened their precious fruits to perfection.

In early life, she possessed beauty without vanity, and talent without attempt at display; she was as remarkable for sincerity as for a modesty of demeanor which retired *from*, rather than courted observation. In married life, she was as attentive to the claims of society and to those connected with the station in which providence had placed her, as to the more important demands upon her benevolence; she engaged with cheerfulness and liberality, while health was afforded her, in the circles of domestic and social life. It may be truly said that her life was unblemished.

Faults innumerable she saw in herself; and as those who have ascended higher on the steep acclivity of human virtue, see most distinctly the heights which remain to be reached, so she with the most elevated standard of Christian duty before her, felt deeply oppressed with a conviction of her own imperfections and unworthiness. This was to her, under the pressure of suffering in which her mind naturally sympathized, a source of trembling distrust and anxiety. But she rested her confidence, with all the strength she was able to exert, in the mercy of God, through a Savior; who had always been most precious to her faith and hopes, to her adoring love and reverence.

The deepest sentiment of religious duty predominated over every thing else, in the mind of our departed friend. What was true, what was just, what was proper, what was right, what she ought to do, what she ought to be, as a Christian, were obviously the first of all considerations with her, and from her own calm and clear convictions of duty, there was no evasion or appeal. This principle marked her deportment in every relation of life, and she performed all her duties with, as far as falls to the lot of humanity perfect uprightness and fidelity. The second great principle of life with her, was that of kindness and charity. This operated with her, almost to the extreme of disinterestedness. She thought and felt much more for others than for herself. She was indefatigable and unsparing, in extending relief, aid, counsel, comfort to the needy, the sick, the young, the poor, the afflicted; and in the midst of her own sufferings, in her humble measure, she reflected the tenderness and kindness of that blessed Being, whom it was her study and joy to contemplate; who remembered the sufferings of those whom he sought to relieve, much rather than his own. The crowning principle of her life, was piety to God. Devotion was eminently the habit of her mind, and it might with emphasis be said of her, that she 'walked with God.' The last intelligent and conscious struggle of life seemed to be, the repeated offering of herself to the divine will.

She has been gathered to her fathers! She has joined the great congregation of the dead! may we not better say of the living, for 'all live unto God,' and has entered the assembly of just spirits, glorified and perfected. As a wife, a mother, a daughter, a sister, a friend, a benefactor, a good woman, a Christian; we say it in calm sincerity, we believe she has not left her superior behind her. We deem it, one of the great blessings of our life that we have known her. Her holy example remains in her endeared memory, to instruct, guide and animate us in duty; and we shall treasure to the day of our death, as an invaluable consolation, the blessed hope of rejoining her in a better world.

FOR THE REGISTER AND OBSERVER.

RECOLLECTIONS OF THE LATE MRS. WILLIAM SMITH.

When we contemplate the suddenness of this lady's removal from the earth, it is with very different feelings from those awakened when frivolous purposes are so broken off, or vain hopes so perish: for hers was a prepared and a willing mind, and the summons, '*this night thy soul shall be required of thee*,' would not, for a long time, have been to her either terrifying or unexpected. For though tenderness to her friends prevented her frequent recurrence to the subject, and though it never clouded the tranquil cheerfulness of her manners, they who knew her best, well knew that she was fully aware by what a precarious tenure she held, from hour to hour, that life, which even to the last she was ready to employ in the best purposes of living. She lived for her family and for her friends, warmly and deeply participating in all their interests: but the strength of these attachments neither hindered nor impaired the affections which went abroad wherever they could find useful exercise; which rested with peculiar earnestness in the orphan charity in which she had been for many years engaged, and especially in the church, in whose place of assembling she loved to be, and whose services might truly be called her delight.

In every walk of life, Mrs. Smith may be justly characterized as a *lady*. Her politeness was the result of that dignity which teaches self-respect, mingled with the benevolence which sees quickly, and acknowledges gracefully the claims of others; and would rather suffer inconvenience than cause it. She loved society, and willingly did her part in promoting its rational enjoyments.

She had suffered many and severe afflictions, but it was with the same filial spirit of christianity which always prompted the grateful acknowledgment of her blessings. Nor could this spirit have been more fully demonstrated than when, after a season of illness, which for some time deadened consciousness, and took away the power of utterance, the first words which indicated the return of either power were '*Though the Lord slay me yet will I trust in Him.*' In this trust she lived the life of the righteous; and who will not wish that his end may be like hers?

MISS ANNIE JEAN LYMAN.

In this town, [Northampton] on the evening of the 21st inst. after a protracted and distressing illness, Annie Jean Lyman, daughter of Hon. Joseph Lyman, aged 21. At this moment when we are about to commit to the grave the remains of youth, beauty, loveliness and virtue, when the hearts of her bereaved and afflicted friends, are wrung with the keenest anguish, we dare not attempt, what must be necessarily but a too hasty and imperfect sketch of the character of this excellent young lady. But her family will permit us to express our deepest sympathy, and mingle our tears with theirs. —*Gazette.*

INTELLIGENCE.

Washington Alston.—The Committee appointed by Congress to select artists for filling the four pannels in the Rotunda at Washington, with national subjects, have offered two of the four to this most accomplished artist. He has accepted only one, and that on condition that he may be allowed to finish his great painting of Belshazzar before he commences it. He is now engaged in painting from English history, 'the Death of King John.' It may not be generally known that this great artist resides at Cambridge, Mass. where he has erected a large edifice, in which he pursues his interesting labors.—*Augusta (Geo.) Courier.*

New York and Erie Rail Road.—It is proposed to re-open the subscription to the stock of the New York and Erie rail road, for the purpose of increasing it to $3,000,000, about 2,000,000 having been already subscribed, in addition to the loan of $3,000,000 pledged by the State.

The Young Men's Benevolent Society.—Among the many charitable institutions in the city, none is more entitled to support than the Young Men's Benevolent Society. It was formed in 1827, and has been in successful operation for ten years. Its object is, 'the relief of the destitute, and the cultivation of practical benevolence.' Its funds are subject to the control of a committee of twelve—one for each Ward—whose duty it is to visit the poor in their respective Wards, and distribute wood, clothing, and other necessaries among the deserving objects of charity. Every contributor, therefore, may be certain that his money is applied in the best manner to effect the object of the Association. There has perhaps been no period for many years when the claims of the poor, upon our sympathy and benevolence were stronger than at the present season. The high prices of fuel, flour, and all the necessaries of life, fall heavily upon this class. Could the relation of their sufferings have the same effect upon the public, as the witnessing of them upon the individual mind, there would be no need of the exertions which the Society is now making. Every purse would be open, and every heart warm in the cause. It reflects unfavorably upon the character of *a few* rich men, who, when requested to give something to promote the objects of the Society, have refused, on the plea of not being able—of their business being less profitable than usual, &c. But let it be said for the credit of human nature, that *very* few are of this number.

Santa Ana.—Gen. Santa Ana, with his Aid, Col. Almonte, arrived in Washington on Tuesday last from Lexington. We do not perceive that any importance can be attached to this event. It is understood that he has engaged to intercede with our Government for the acknowledgement of the independence of Texas. His intervention can have no other weight than that of a private individual. Although nominally holding an executive office in a neighboring country, that circumstance can give him no weight or authority beyond the limits of his own country, beyond what belongs to his personal character. If it were otherwise, he might be considered as acting under duress, and this would invalidate any stipulations which he might be disposed, in his official character, to enter into. His term of office, moreover, is near expiring, and will probably be at an end before he can reach the capital of his own country.

Slave Trade in Cuba.—The following information in relation to the manner in which the slave trade is carried on between Cuba and the coast of Africa is from a correspondent of the Journal of Commerce.

The price of slaves in Cuba, (African negroes of new importation) is considerably higher now than it was 2 years ago. The best of new negroes could then be selected from the cargoes at 16 doubloons, or $306 each; but selections from cargoes cannot now be purchased under $500 each. An intelligent planter from Cuba, who was here last summer, said that the advance in price was attributed in Cuba to the market that was found for them in Texas, as their importations in Cuba from Africa, were as great now as ever.

A merchant of Cuba who was here last summer, said, that since the last treaty between England and Spain for the suppression of the slave trade, the cargoes of merchandise with which they buy the negroes, are shipped out in American vessels to the slave depot on freight. With these goods the slave dealer trades for his slaves, which cost him only from 35 to $50 each. At a time fixed upon, the slave vessel sails from Cuba in ballast, finds her cargo of slaves ready for her, takes them all on board in 24 hours, and returns immediately to Cuba, depending entirely on her heels for safety in case she should meet any English cruisers. The number of African negroes now annually smuggled into Cuba, (for it is contrary to law,) is supposed to be over 20,000. The officers of government and the inhabitants all countenance it. Two years ago it was said in Cuba that 74 slave vessels were owned in Havana alone. The writer regrets to say that some of them were navigated by Americans. The greater part were however Spaniards, or emigrants from the Canary Islands, from whence a large number of the inhabitants of Cuba have come.

Another lead mine has been discovered in the town of Fowler, six miles from Gouverneur village, St Lawrence county, on the range of the highlands leading from the St. Lawrence to Lake Champlain, and there is no doubt that this whole section is full of valuable minerals.—*Burlington Vt. Free Prsss.*

Royal Commercial Speculation.—Tamaahmaah, the King of the Sandwich Islands, succeeded in his wish of purchasing a large ship. In this he sent a cargo of sandal wood to Canton, having discovered that the foreign merchants trading with him made large profits on this wood, shipped by them from the islands to the Chinese markets. The ship was manned by natives, but the officers were Englishmen. She accomplished her voyage, and returned in safety to the Islands with the Hawaiian flag floating gloriously in the breeze.—The King hastened on board, expecting to find his sandal wood converted into crapes and damasks, and other rich stuffs of China, but found, to his astonishment, by the legerdemain of traffic, his cargo had all disappeared, and in place of it remained a bill of charges amounting to three thousand dollars.

It was sometime before he could be made to comprehend certain of the most important items of the bill, such as pilotage, anchorage, and custom-house fees; but when he discovered that maritime states in other countries derived large revenues in this manner, to the great cost of the merchant, 'Well,' said he, 'then I will have harbor fees also.' He established them accordingly. Pilotage a dollar a foot on the draft of each vessel. In this way he greatly increased the royal revenue, and turned his China speculation to account.—*Astoria.*

Massachusetts Peace Society.—At the annual meeting of the Massachusetts Peace Society, the following gentlemen were elected officers for the ensuing year, viz: President, Rev. Charles Lowell; Vice-President, Robert Waterston; Treasurer, J. P. Blanchard; Corresponding Secretary, Rev. Baron Stow; Recording Secretary, William Brigham; Directors, Thomas Vose, Rev. John S. Stone, Bradford Sumner, Rev. J. V. Himes.

The property of the State of Massachusetts on the 2d January, 1837, was—Notes and Bonds received from sales of Eastern Lands $320,054 77; thirty shares in Gloucester Canal $1500; Militia Claims' money on deposite with banks $281,000: Warren Bridge Fund $28,158 81; Cash in City Bank for School Fund $114,350 08; do for interest on the same $19,102 24; Cash on hand $49, 671 89—total $813, 994 84.

The State owes for Warrants on files, $13,145 11; Rolls of Accounts $2,300 78; Senate and House $439,02; Due to Banks $199,000. Total $214,961 32.

By the act of March 31, 1834, half the sales of the Eastern Lands, and the interest on the $281,000 is passed to School Fund.—*Advocate*

Mansfield Coal.—The Taunton Democrat says that the Massachusetts Mining Company at Mansfield, are selling the coal at their mine as fast as it can be got out, at eight dollars per ton, warranted to be equal to Peach Orchard coal.

The U. S. ship of the line, North Carolina, has sailed from Norfolk for the Pacific Ocean: This noble ship mounts 102 guns, and has a crew of nearly a thousand men.

The Revenue Cutter Madison, Lt. Currier, sailed from Portsmouth, on Tuesday, on a cruise off the coast, to relieve any vessels which may be in distress, and needing assistance.

The following persons have been elected officers of the Boston Young Men's Benevolent Society: H. B. Rogers, President; H. I. Bowditch, Vice President: George D. Miles, Secretary; H. Clapp, Jr. Treasurer; F. C. Manning, H. I. Bowditch, W. P. Jarvis, John Scarlet, J. W. Bond, A. Seaton, B. N. Cummings, S. O. Torry, T. T. Bouve, R. Appleton, C. S. Homer, and D. L. Gibson, Standing Committee.

Our Inland Seas.—On the 1st November, there were on Lake Erie, 45 steamboats, 2 ships 1 barque, 7 brigs, 137 schooners, 47 sloops. Since that date there have been a number of steamboats and other vessels launched. One steamboat, James Madison, of about seven hundred tons was launched about a fortnight since.—*Transcript.*

Mexico.—Under New Orleans dates of January 9th are found the following:

The accounts from the city of Mexico are to the 10th of December. Mr Gorostiza had arrived there, on his return from the United States; and had given to the Government a very unfavorable account of the manner in which he had been treated by the cabinet at Washington, and by the Americans. In the opinion of this gentleman, the war against Texas ought to be carried on, whatever may be the expense or sacrifice, as soon as the weather will permit it; and his opinion is unanimously approved by the ministers.

The important intelligence of the arrival of Bustamente at Vera Cruz, has been received in the city of Mexico, and celebrated by his partizans with the greatest enthusiasm. His reception at Vera Cruz, it is stated, was enthusiastic; which shows that the Mexicans have not forgotten the state of peace and prosperity which the nation at large enjoyed, under his wise administration, and which the factious Santa Ana destroyed, to substitute for it a military despotism and a brigandage. Bustamente was expected in the city of Mexico about the 20th, where he will meet with the best reception; and no doubt is now entertained, that the choice of the people in the coming election for President, will fall on their late Vice President Bustamente. It remains to be seen whether he will accept it or not, under the present critical circumstances of the nation.

Honesty and Liberality. The following circumstances are highly honorable to all the parties concerned. The other day, a clerk in the employ of Andrew T. Hall & Co, while on his way to the bank, dropped $250, which was picked up by an Irishman named Dennis Carroll, who called upon a Catholic clergyman, for advice how to proceed in the matter. The priest judiciously advised him to advertise the money; and in conformity with the advice, he did so, and Mr Hall obtained his money from the priest. He then gave Carroll thirty dollars, and five more to the Poor Fund of the Church. Carroll said, when he received the thirty dollars, 'This will carry me through the winter better than if I had kept the $250.'—*Post.*

Col. Stephen F. Austin one of the most distinguished citizens of Texas, died at Columbia on the 26th of December.

The new Unitarian Church at Warwick, Ms. was dedicated 18th inst. The building is a neat and commodious one, standing near the location of the old church: it is of wood, and, with the bell and furniture, cost about $3000. Sermon by Rev. Mr Smith, of Warwick.

We learn that Rev. C. A. Bartol, recently of the Theological School at Cambridge, has been invited to settle as colleague Pastor with the Rev. Dr Lowell over the West Boston Society in this city.

Be Cautious from whom you buy Medicine.—Two interesting little girls, of five and three years old, lost their lives in this city on Monday, through the negligence or stupidity of some vender of medicine. Their father whose name is John C. Roaneck, a native of Erfurt in Prussia, arrived here about three weeks since, with his family, and whilst on the passage, consulted a German Doctor, who was on board, as to what sort of medicine he should give his children, one of whom was affected with sore eyes, and the other with a slight cutaneous eruption. The Doctor recommended rhubarb, and in accordance with his advice, Roaneck, who resides in 35th street, came into town and purchased some at a drug store, and gave a small dose of it to his two children. In about an hour after, one of them died; and about six o'clock the same evening, the other child also died. As the only cause to which their death could be attributed, was the medicine they had taken, Mr Roaneck had it examined by a chemist, when it turned out that the rhubarb was mixed with opium, and contained so great a disproportion of the latter that a moderate dose of it would have killed an adult. The unfortunate parents had therefore innocently killed their poor children by administering it. Roaneck having been so short a time in the city, is unfortunately unable to say in what street he purchased the medicine, but the Police are making an active search to find out where it was sold, in order that the vender may meet the punishment he so richly merits.—*Jour. of Com.*

Destroying the Cherokees by Whiskey.—Governor Schley, Dec. 8, made an important communication to the Georgia Legislature enclosing recent despatches sent by express from General Wool, touching the alarming state of things produced among the Cherokees, by the shameful practice pursued by the whites of selling to them intoxicating liquors, particularly whiskey. This abuse is carried on to a great extent at New Echota and its vicinity, and among the despatches is a remonstrance from the principal Chiefs, petitioning the legislature to prevent the practice. Any person, by the small fee to the Clerk may obtain a license. Gov. Scheley urges the passage of a law totally prohibiting such licenses. Gen. Wool implores the Governor to use his exertions to procure such a law, otherwise he fears the worst of consequences at the approaching assemblage of 1000 Indians at New Echota, to meet the commissioners. The Chiefs say their people are, by the frequent potations of whiskey, becoming degraded to brutes.

The Vermont Asylum for the Insane located at Brattleboro', will soon be ready for the reception of patients, under the superintendence of Dr Rockwell. The legislature of that state have recently voted $2000 for its benefit, in addition to a former appropriation of $2000 per year for five years.

Coal for the next Season.—The Maunch Chunk Courier mentions that preparations are making for sending a much larger quantity of coal to market next year, than has heretofore been sent in any one season. Several new mining operations will be commenced in Beaver Meadow range.

The New Dollar.—The dollar of our own mint is soon to make its appearance. The face of the coin represents a full length figure of liberty, seated on a rock, with the classic emblem of the *pileus*, or liberty cap, surmounting a spear held in the hand. The right hand rests on the American shield, with its thirteen stripes, crossed by a scroll, on which is the word liberty.

The reverse represents the American eagle, on the wing, drawn accurately from nature—all the heraldric appendages of the old coin being discarded. Over the field are placed irregularly twenty-six stars—the entrance of Michigan into the Union having been, it seems anticipated.

The design of the face of the coin was drawn by Mr Sully, and that of the reverse by Mr Titian Peale—both under instructions from the Director of the mint. The dies were executed by Mr Gobrecht, one of the engravers of the mint.

Coal.—We have seen specimens of coal taken from the mine of Mr F. W. Hunt, about 120 miles below Louisville. In this mine there are two strata, one of which is the real Kennel coal, so celebrated in England. The other resembles the Pittsburg coal. A part of the stratum of Kennel coal has been analyzed by a distinguished chemist of Boston, and found to contain 48-100 of bitumen. The Kennel coal is superior to any other for generating gas. It is also preferable to any other kind, wherever a lively blaze is required, as in locomotive engines, steamboats, &c. The steamboat Harry Hill now lies at the wharf with a load of Mr Hunt's coal.—*Louisville Journal.*

[From late English Papers.]

Great Storm in England.—November 29th, there was a heavy gale in the English Channel, and in England. Much mischief was wrought in London. The damage done in Kensington Garden was great. In Portsmouth, at the harbor, and at Spithead, the storm was very severe, doing much damage to the shipping. No storm, causing equally extensive ravages, had occurred since the same month in November, twelve years ago. It had been raining heavily at Portsmouth all Monday night. The road to London was found strewed with different proofs of the destructive force of the storm. On Dover beach, the sea was frightful to look at. No interchange of mails between Dover and Calais took place on that day. The shipping at Sheerness were driven about with great fury. Some lives have been lost, not so many as might have been expected.

Letters from St. Petersburgh of the 23d ult. state, that severe weather had set in, that the bridges had been carried away by the floating ice, and that there was so much ice in the river as to have caused the suspension of the customary intercourse by steamers between that city, Cronstadt, &c.

The Duchess of St. Leu is represented as busy in preparing for her departure for the United States, but the time for the commencement of her journey would depend upon her finding a purchaser for her estate on the Lake of Constance. It was still reported that she is obliged to quit Switzerland at the instance of the French Ambassador. Her sister-in-law, the ex-Queen of Naples, has (we learn from the Courier Francais) been ordered out of Paris and France.

The trials of the persons implicated in Louis Bonaparte's attempt at Strasburg, are to commence in the course of the month of January. Those of the mutineers of Vendome commenced on Friday last.

The Swabian Mercury, in a letter from Vienna, of Dec. 3d, states that the Duke de Angouleme—whom the persons about him call 'Louis XIX,'—directs all the affairs of his family, from which the writer would seem to infer that that Prince has relinquished his intention of abiding by the act of abdication.

Symptoms of famine had appeared in Ireland, the crop in the low lands having been cut off. Potatoes and fuel were excessively dear.

The political situation of Portugal is a most critical one for the Queen: Miguel having set his friends in motion and there being much discontent in various parts of the kingdom with the present government.

Grateful Recollection.—Captain Sudbury, of the English Navy, lately received a consignment of gold dust, valued at £13,000 (over 60,000,) from the slave coast of Africa, as a present from one of the native princes, whom he had freed from slavery among a whole cargo of slaves which he had captured. The name of the prince is Corkboot, (so pronounced.)

Lisbon, Dec. 10. The Ministry has presented to the Queen a decree for the abolition of the Slave Trade, and it had received the royal sanction. It imposes imprisonment and heavy fines upon any of her subjects engaged directly or indirectly in the trade, and it states that all Portugese seamen found on board slave vessels, will be condemned to serve four years in the navy without pay.

The affairs of Spain continued without much alteration.

The following items compiled from the late English papers are from the Transcript:

The blockade between France and Switzerland has been raised, and Geneva, the favorite resort of the French and of all tourists, may again be visited by them with impunity.

The population of Paris is 899,000; an increase of 113,000 in 5 years. Decrease of paupers 8,000.

The Railroad between Prague and Pilsen was chiefly constructed by 2,000 *women*, at 6d a day. Total 40 miles, heavy embarkments and cuttings, and 73 bridges, cost only £75,200.

Flogging in the Danish army has been abolished, and imprisonment on bread and water diet substituted.

It is a singular fact that the three next heirs to the British throne, the Princess Victoria, and her cousins, the Princes George of Cumberland and Cambridge, were all born within three days of each other, in May 1819.

The Rev. Charles Simeon, of Cambridge University, recently deceased, was considered of the brightest luminaries of the Church of England, full of evangelical enthusiasm and pure piety.

Sunday Evening Lectures at the Masonic Temple by Rev. O. A. Brownson, explanatory of the principles and objects of the society for Christian Union and progress—First Lecture tomorrow (Sunday) Evening. Services commence at 7 o'clock—seats free.

MARRIAGES.

In this city, on Sunday morning, at Brattle street Church, by Rev. Mr Lothrop, Mr George Holbrook, to Miss Elizabeth Shannon.

In this city, by Rev. Mr Ripley, Mr Thomas Oakes to Miss Ellen M. Tufts.

In Danvers, by Rev. Mr Sewall, Mr William H. Little to Miss Mary Ann Easkott, of Manchester.

In Northboro' by Rev. Mr Allen, Mr Gilman Hapgood to Miss Susannah W. Ross.

In Keene, by Rev. Mr Livermore, Mr J. V. Munn, of Boston, to Miss Elizabeth Brown.

In Portsmouth, N. H. Abner Greenleaf, Jr. publisher of the New Hampshire Gazette, to Mary Louisa, daughter of Daniel P. Drown Esq.

In Thompson, Conn. 10th inst. Rev. Mr Frederick P. Tracy, of Boston, to Miss Emily, daughter of Mr Obadiah Stone, of T.

In New York, Capt. John M. Allen, of the Texan navy, to Miss Mary D. H. Braine.

In Chicago, (Illinois) Dec. 25th Mr Charles A. Garnsey, Esq. of Michigan, son of the Hon. Mr D. G. Garnsey, to Miss Laura Kimball, of Boston.

DEATHS.

In this city, 13th. inst, Mrs Loisa D. relict of the late Mr Jesse Daggett, formerly of Attleboro' 71.

On Sunday evening, Mrs Mary Peverelly, 73.

On Tuesday 17th inst. Mrs Elizabeth, wife of Mr Joseph Coolidge, 60.

In this city, on Sunday last, Abraham Ingersoll, 85, a soldier of the revolution.

In Dorchester, Mrs Lydia, widow of the late Mr Ezekiel Clap, 75

In Quincy, 17th inst. Mr John Bass, 81.

In Brookline, N. H. Mr Jesse Perkins, a revolutionary pensioner, 81.

In Deering, Dec 13, Rev. Jabez Pond Fisher, a revolutionary pensioner, 73.

In Providence, on Friday afternoon last, Mr Henry E. Benson son of the late George Benson, Esq. in the 23d year of his age.

In Westhampton, 14th inst. Rev. Enoch Hale, for fifty-six years pastor of the Church in that place, 83.

In New Scotland, N. Y. 30th ult. Mr John Worden, 100 years, 4 months and 15 days.

In Suffield, Conn. Rev. Ebenezer Gay, in the 71st year of his age.

In Northboro', Dec. 25, greatly lamented, Col. W. E. Davis, son of the late Phineas Davis Esq. 33.

Jan. 6th, while on a visit to her mother Mrs Fanny M. Houghton wife of Mr Jonas Houghton of Amherst, 20. She bore her long and distressing sickness with great fortitude and died in the faith and hope of a Christian. Also Mr Stephen B. Mahan 30; Miss Ivah Patterson, 41. Widow Jane Walker, of Framingham, 68.

At Franklin Mills, Ohio, greatly lamented, Jesse Farnum Esq. formerly of Westfield, Mass., A public spirited and highly meritorious supporter of the institutions of religion.

In Montpelier, Vt. 6th inst. Benjamin Burges, 71, brother of Hon. Tristam Burges, of Rhode Island.

In West Randolph, Dec. 15th, Luther Grover, Esq. 73, a soldier of the revolution—20th, Anner, consort of Luther Grover, Esq. 70—Jan 2, Amasa, father of Luther Grover, 96, a soldier of the French and Revolutionary wars, all formerly of Bethel, Vt.

In Newbury, 13th inst. Thomas Lunt, 89, a soldier in '76.

In Baltimore, Rev. John H. Hoskins, Vice President of St. Mary's College.

Capt. Smith died at Pernambuco Dec. 6 of wounds received in a mutiny on board sch Wm Wirt of Boston.

☞ The number of interments in Baltimore during the year 1836 were 2378—among them, two white women, one 102 and the other 115! also, six free colored women, aged 120, 111, 105, 103, 101, and 100 years.

In Northampton Jan. 22, Harriet Willard, second daughter of Samuel F. Lyman, Esq., 2 years and 9 months.

THE ODEON. The Odeon; a collection of secular melodies, arranged and harmonized for four voices, designed for adult singing schools, and for social music parties—by G. J. Webb and Lowell Mason, professors in the Boston Academy of Music.

The publishers present this work to the notice and patronage of the public, in the belief that its design and execution will meet with general approbation. As the title page sets forth, it is designed for singing schools. It contains the rudiments, arranged on the Pestalozzian plan, and an appendix, containing instructions for developing and training the voice. The table of contents embraces, besides new pieces, many of the finest, and most popular airs, harmonized for four voices.

It is believed that two advantages would result from a general use of this, or a similar work. In the first place, it is believed that the psalm tune is not well adapted to develop the voice. It is constructed for a different purpose, and does not, in its nature, admit of that animated and sprightly execution, which is essential to a full development of vocal powers. In the second place, it is believed that there is, in the minds of many teachers, an objection to the use of psalm tunes, for the purposes of instruction, derived from, or incidental to, its more sacred character. Being intended for worship, the most holy names, and doctrines, and facts of religion, are, of course, continually introduced; and in teaching, the master often finds it necessary to repeat again and again the most sacred passages, for the mere purpose of scientific instruction, without being able to derive or impart any of the religious feeling or sentiments, which should always accompany the performance. In this manner, the religious sensibility of both teacher and pupil is believed to be often wounded, and the effect must be to render it less and less delicate.

If secular music, properly adapted to the purposes of instruction, should be used in the first development and training of the voice, and psalmody should afterwards be learned as a distinct species of music, it is believed that the musical powers of the pupil would be more fully brought out, and a correct execution of psalmody be better attained in the end.

Great pains have been taken to exclude every thing that can be objectionable, in the language or sentiments.

This day published by the American Stationer's Company, No. 19 School Street. Price $1 single, $10 per dozen. j 28

S. COLMAN 121 Washington Street, has for sale the Odeon: A Collection of Secular Melodies, arranged and harmonized for four voices, designed for adult singing schools and for social music parties; by G. J. Webb and Lowell Mason.

Loudon's Encyclopedia of Gardening, comprising the theory and practice of Horticulture, Floriculture, Arboriculture, and Landscape Gardening, including all the latest improvements, illustrated with many hundred engravings.

Fifth Edition of Three Means of Living will be published this day.

Supplement to the Revised Statutes; being the General Laws of the Commonwealth of Massachusetts, passed January session, 1836; prepared and edited by Theron Metcalf, Esq. The above work is printed uniform with the Revised Statutes.

COLMAN'S Literary Rooms 121 Washington st. j 28

SERVICE BOOK, &C.

JUST published by BENJ. H. GREENE 124 Washington street, 'A Service Book for Sunday Schools,' To which is added a collection of Hymns. Compiled for the use of the 'Boylston Chapel Sunday School,' (Rev. Dr. Walker's) Charlestown.

N. B. Those wishing to introduce this Book, are requested *to apply soon, as the edition is nearly disposed of.*

'Boston Sunday School Hymn Book.'

Just published as above, the 5th edition of the Boston Sunday School Hymn Book, by a superintendent.

The Washington Harmony.

On hand the second edition of the 'Washington Harmony,' a collection of sacred music. This Book is particularly adapted to the Unitarian Denomination.

The Sunday School Teacher.

This work is published at the above store, monthly, terms 1 50 per year, in advance.

Sunday School Books.

On hand, a great variety of Sunday School Books. Also all the Manuals, such as Allen's Questions, Worcester, Geneva, Carpenter's and other Catechisms. j 28 2 w

TEACHER WANTED.

WANTED a gentleman to take charge of a public Academy in the country, to commence about the first of March next. One having a family, and of the clerical profession, would be preferred. Any person, who can come well recommended, wishing such a place, will please to inquire at this office. Boston January 14 1837.

WARREN STREET CHAPEL.

THE Teachers of the Warren street Chapel, announce to the public, that arrangements have been made for the delivery, at that Institution, of a course of Scientific and Literary Lectures. They will commence on Tuesday Evening, January 24th, with an Introductory, by the Hon. Horace Mann, and will be continued every Tuesday Evening until May.

Succeeding the Introductory, Lectures are expected from the Hon. Rufus Choate, Rev. R. W. Emerson, Rev. Chandler Robbins, Rev. Thomas B. Fox, Messrs. Lowell Mason, G. S. Hillard, Charles Sumner, O. W. B. Peabody, R. C. Waterston, Henry R. Cleveland, and Dr Augustus A. Gould.

Tickets, admitting a gentleman and two ladies, at $2, and Tickets admitting one person, at $1, can be obtained of James Munroe & Co. James B. Dow, David Francis, Alfred Willard, William Brown, J. W. Lawrence, Thomas W. Seaverns, and J. Greenwood; or of

C. F. Barnard,
H. I. Bowditch,
J. L. Emmons,
W. P. Jarvis,
E. Weston, Jr. } Committee.

The proceeds of these lectures will be devoted to the annual expense of the Chapel.

3 t j 14

THE SUNDAY SCHOOL TEACHER, AND CHILDREN'S FRIEND. The ability with which this work advocates the cause of Sunday Schools and Religious Education, and its adaptation to the the family circle, recommend it to all friends of the young. A Key to Allen's Questions now publishing in it, adds much to its value.

The Teacher is published regularly on the 15th of every month, each number containing 54 pages 18mo. Terms $1, 50.

OTIS, BROADERS & CO., Publishers, 147 Washington street. j 21

IN PRESS—NOYES PROPHETS—JAMES MUNROE & CO. have in press and will publish, shortly, vol 2 and 3 Noyes Prophets.

POETRY.

FOR THE REGISTER AND OBSERVER

TO A STAR.

I.

Spirit of night! why shines yon star
In the cold ether lone, and far?
'It shines to tell a truth.
To tell how pure the virgin mind,
A godlike spark with dust combined,
Should fire the breast of youth!

II.

And every night, that silent fire
Lights up some heart with high desire,
To shine as pure and bright.
Thus that pale star which meets thine eye,
Leads holy minds to yon fair sky.
It is God's beacon-light.

III.

The Savage marks that mystic flame,
Faint symbol of Jehovah's name,
Adoring and afraid.
The virtuous Sage, by years made wise,
Reveres that shining in the skies,
Which is its Maker's shade!'

IV.

Thou mild and constant mystic Light!
Shed down thy rays so calm and bright,
Into my troubled breast;
That I more clear may see my God,
And find at length a safe abode,
And feel a sacred rest.

T. P.

*** Report ascribes it to a young lady of fashion, whose irreligious parents, offended with her conversion and unconquerable purpose of devoting herself to the service of her Redeemer, disinherited and disowned her. We are indebted for it to one of the volumes of the Christian Lyre.—*Banner.*

THE DISCIPLE.

Jesus, I my cross have taken
All to leave and follow thee,
Naked, poor, despis'd, forsaken,
Thou, from hence, my all shalt be.
Perish every fond ambition,
All I've hop'd, or sought, or known;
Yet how rich is my condition!
God and heaven are still my own.

Let the world despise and leave me;
They have left my Savior too.
Human hearts have oft deceived me;
Thou art not like them untrue.
And whilst thou shalt smile upon me,
God of wisdom, love and might!
Foes may hate, and friends disown me;
Show thy face and all is bright.

Go, then, earthly fame and treasure;
Come disaster, scorn and pain:
In thy service pain is pleasure;
With thy favor loss is gain.
I have call'd thee Abba! Father!
I have set my *heart on thee;*
Storms may howl, and clouds may gather;
All must work for good to me.

Man may trouble and distress me,
'Twill but drive me to thy breast:
Life with trials hard may press me;
Heaven shall bring me sweeter rest.
O 'tis not in grief to harm me
While thy love is left to me;
O 'twere not in joy to charm me,
Were that joy unmixed with thee.

Soul, then know thy full salvation,
Rise o'er sin, and fear, and care.
Joy to find, in every station,
Something still to do or bear.
Think, what spirit dwells within thee,
Think, what Father's smiles are thine,
Think, that Jesus died to win thee;
Child of heaven can'st thou repine?

Haste thee on from grace to glory,
Arm'd by faith and wing'd by prayer;
Heaven's eternal day's before thee;
God's own hand shall guide thee there.
Soon shall close thy earthly mission,
Soon shall end thy pilgrim days;
Hope shall change to glad fruition,
Faith to sight, and prayer to praise.

——'I have seen
A curious child, applying to his ear
The convolutions of a smooth lipp'd shell,
To which, in silence hushed, his very soul
Listened intensely, and his countenance soon
Brighten'd with joy; for, murmuring from within,
Were heard sonorous cadences! whereby,
To his belief, the monitor express'd
Mysterious union with its native sea.
Even such a shell the universe itself
Is to the ear of faith; and doth impart
Authentic tidings of invisible things;
Of ebb and flow, and ever-during power;
And central peace subsisting at the heart
Of endless agitation.'—*Wordsworth.*

MISCELLANEOUS.

[From the North Carolina Watchman.]

A SHORT TALE.

'I will trust in Providence one day longer!'

On John's river, in the county of Berke, there lived a worthy old gentleman, by the name of Corpening. He was a man, well at ease, in point of worldly substance, and was known far and near for his charity and hospitality. There happened, in the year ——, a remarkable scarcity of provisions, especially grain. Money, also, was scarce, and times every way hard. Hunger!—aching, maddening hunger, was felt by a few in every neighborhood, and, in some cases we have heard of its proceeding to starvation. But, to the honor of our country, and to the honor of human nature, be it said, these cases were extremely rare. In these difficult times, however, old Mr Corpening happened to have a large and well-filled corn crib, which, for a long time, he would not open; grain became scarcer, the price rose higher and higher, still the old man held up his corn, as some supposed, for a higher price. At length, Mr Corpening began to let his corn go—but money could not buy it. To those who had money, he would say, 'You can get something to preserve life, but there are many who have no money, and being without food, they must perish, unless those who are blessed with the means shall feed them.' Of course the number that came without money, and put up piteous tales, was great. This was foreseen; and before he opened his crib, Corpening had taken pains to find out who were really objects requiring his assistance. One safe rule he adopted against imposition, was, *not to let his charity go too far from home.* This rule however, like all general rules, will sometimes work wrong, and so it did with our hero; (and he better deserves that name than thousands who have gained it, by the number they have slaughtered of the human family.) A man, bringing a bag with him, came to Mr Corpening, from a distant neighborhood, and told the usual story, of wife and children being without bread, and being sorely wrought with hunger, &c., but no corn was to be had, and this disappointed man, with a heavy heart, turned his steps homeward, and, for a time was no more thought of. In the course of the afternoon, however, word came to old Mr Corpening that a very suspicious looking stranger, with a bag on his shoulder, was seen lurking about his premises; a few more particulars satisfied him that this was the applicant for charity, who had asked him that morning, and that he had a design to rob his crib, that night; accordingly, himself and another of his family, secreted themselves, and waited events. But they did not wait long before the stranger, with the bag on his shoulders, was seen making his way towards the crib; the crib was opened, not a dog was heard to bark, or the least difficulty opposed his purpose. He entered, and with a deliberation, or rather hesitation that surprised the observers, he proceeded to fill the bag; he tied it, and unlike such visiters generally, he continued at the spot, with his hand still on the bag, apparently in great mental agony; at length, he rose suddenly, untied the bag, poured out the corn and said—*'I will trust in Providence one day longer!'* He departed in peace, but he did not trust in Providence in vain: old Mr Corpening being satisfied, from his own observation, that this man was indeed in a state of extreme suffering; moreover, that he was of an honest heart, sent his son on the next morning, with a full bag of corn, with a message, that when he was out, to let him know it, and he should have corn whenever he wished it.

Old Mr Corpening, we think, has been several years dead; his whole life, we learn, was of a piece with this act of benevolence. He bestowed much, but he bestowed judiciously, and still, at his death, he left a fine estate to a most worthy family. They, it is hoped, will imitate his charities and if they are in want of a family motto, we commend the words that grace this head—*I will trust in Providence one day longer?'*

TREATMENT OF THE INDIANS.

The following account of the barbarous treatment of the Indians by speculators is extracted from a speech of Mr Peyton of Tennessee.

Why, sir, those speculators, or rather Indian robbers, would find an old chief upon his patrimonial estate, where the chiefs and kings of his race had lived for centuries before him, with his slaves and his farm around him, smoking his pipe amidst his own forest trees, spurning any offer to purchase his home; and they would bribe some vagabond Indian to personate him in a trade to sell his land, forging his name, and the first intimation that he would have of the transaction would be his expulsion by force from his house! This was common, and not only so, but under the pretext of reclaiming fugitive slaves, the wives and children (of mixed blood) of the Indians were seized and carried off in bondage. The famous Oceola himself had his wife taken from him, and that too, it has been said, *by a government officer*, and was chained by this same officer to a log. Sir, what else could be expected but that these scourged, plundered, starving savages would glut their vengeance by the indiscriminate slaughter of the innocent and helpless families of the frontier, whose blood has cried to us in vain? This has caused the Florida war, which has produced such a waste of treasure, the loss of so much national and individual honor, and of so many valuable lives? This has called the gallant volunteers from my own State, and from my own district, who have traversed a thousand miles to fight the battles of strangers—to contend with a savage foe, while drinking those stagnant waters, whose malaria is death, many of whom are left in the wild woods of Florida, where 'the foe and the stranger will tread o'er their heads,' while their fellow soldiers are far away, happy at home with friends and families. One—ah! sir, any one of those noble youths who now sleep under a foreign sod, was worth more than the whole army of plunderers who have caused the mischief.

SCENE AT AN INSANE HOSPITAL.

The Boston Journal states, that the following letter was actually written by an inmate of the State Lunatic Asylum at Worcester:

The following is a literal copy of a letter from an inmate of the Institution referred to.

Dear Friend:—I beg leave to lay before you a little account of a fancy ball given at the State Lunatic Hospital, Worcester, by one of the inmates, on the 6th of January, 1837.

The centre gallery of the north wing, (a hall about 90 feet in length) was neatly prepared and was to have been decorated with 'evergreens, pines and the fir-tree together,' but the extreme cold prevented. About six o'clock the patients, who were exceedingly pleased with the invitation, were brought, very neatly apparelled, from the different galleries by their respective attendants, and very kindly received by all in the prepared hall or gallery, and all seated. Very still it was for a little time. O! it was a goodly sight, I assure you, to look upon so many faces made happy by the noble and kind heart of their Superintendent—all the faces happily affected, but differently.

The music, which was very simple, struck up some airs—faint and slow at first—then more lively; the effect was immediate, and it was interesting to see them one after another arise from their seats, unrequested and unmolested, and very cheerily with noiseless feet, (for I observed they had slipped off shoes,) glide down the long hall and seem to feel themselves unfettered, free, quite regardless of all around them. Some would sadly move, as if the slow measures of the ancient minuet would please them, others would more quickly step and seemed to love the lively air, but with measured time and regularity. One who had been finely educated, and had known better days, was charmed into the belief that we should soon be invaded by a polished foe, and talked of British, Russian and Austrian forces; but she soon became calm, and danced very prettily, only she could not be persuaded that her partner kept time to the music, and she preferred to dance—by herself! After they had amused their fancy a short time, the assistant physician placed them in order for a country dance, guiding them in his usual mild, deliberate manner through its mazes, and indeed it required great and watchful patience, for they would sometimes in passing down outside, sail off and seem to forget that they must return to their place and partner, or that they ever had one. It was pleasant to see those who could not be persuaded to leave the spot they were placed in when they first entered, stand and beat time with head, hands and feet.

By and bye many friends were allowed to enter and look upon them, as well as to engage in the amusements of the evening, and I was highly gratified to see with Dr Woodward, Dr Bell of the Charlestown Hospital.

About nine o'clock a march was played which moved all, and quelled or quieted those whom the more lively airs had affected; after marching a few moments, they were all seated and entertained, then all happily conducted to their respective chambers.

And I stood long musing upon what I had witnessed—about forty patients—all in a degree insane—no two alike—yet all had that evening been made happy by music and kind attention. O that all would study to treat the insane more as sane,—in short, study to conduct towards them as the beloved superintendent of the Worcester Hospital does—then, the poor maniac would be less wretched and the insane at times be happy.

Your affectionate friend.

OLD PEOPLE.

Several of the Connecticut papers relate instances of longevity in their immediate neighborhood, from which it might be inferred that the climate of the State is as favorable to the duration of human life as any other. The Hartford Watchman mentions that the Rev. Joseph Vail, 85 years old, who has been the pastor of the Congregational Church in Hadlyme, for 56 years, preached a lecture on the 4th of July, in the house of Mr John Bronson, of Wolcott, then in the 101st year of his age, 80 of which he has been a member of the church. This has called out the Norwalk Gazette, which relates a story of an old gentleman of that place, enjoying excellent health and spirits, who recently celebrated his 90th birth day by calling upon his old friends and cotemporaries, among whom was a favored lady of only 96. He was accompanied by a youthful nephew of 92. The Norwalk paper adds that instances of similar longevity are numerous in that town and its vicinity, among whom is a lively, healthy and intelligent lady very near a hundred years old, still actually engaging in her household concerns.

The following is given as a sample of the recollections of the long lived people of Norwalk:

'There are many here who well remember calling upon and going to see Dr Franklin, as he passed through this town on his way to Boston, to sail on his first mission to France, to negociate a treaty with that country, upon the declaration of Independence here. His dress, appearance, conversation and doings, are all perfectly remembered. He travelled in a close carriage and four, with postillions, on the near horses and a servant in the carriage. He was then advanced in years, his hair white, his face sunken and wrinkled. He wore a fur cap, and the 'large round spectacles.' During his stay in this town, he put up at the old house on the green, now occupied by Mr Porter, in front of which, at that time, was a large pond of water. It was a stormy, windy day, and the water rough and much agitated. Among other matters of amusement, the Doctor told his visitors he would go out and make that water still by waving his cane over it. He went out, and after flourishing his stick a few times over the windward side of the pond, the surface became perfectly smooth. He was therefore unanimously voted a wizard or sorcerer. Before he left, he told some of them he had contrived to throw some oil upon the water.'

THE PRICE OF EATING A DINNER.

Judge S ——, was the son of an Inn-keeper of an interior town in this state. Deacon S——, the father, was noted for an uncommon sharp eye in watching the turn of a penny where he had a personal interest; but in this matter he could not hold a candle to his wife. It happened at a time, that Judge S. then a student at college was at home spending his vacation. One day while he sat in the bar-room with his book, a pedestrian of rather destitute appearance, called and asked for a cheap dinner, stating that he was poor, and had far to travel. Our hostess soon effected the resurrection of some bones pretty much divested of meat, and some dry bread, which were set before the traveller. Being immediately called out upon another summons, with a significant wink she told our studdent to look to the affairs of the bar in her absence. The poor pedestrian soon despatched his poorer dinner, and demanded what was to pay? The scholar slipped a quarter of a dollar into his hand, and enjoined him to be off as quick as possible. The vigilant hostess soon returned, and eagerly inquired if the traveller had gone, and what he had paid for his meal? 'Why, mother, what do you think it was worth to pick those bones?' inquired the son. 'Why, I dont know, Sam,—about two shillings, or so.' 'Well, mother, I have made a good bargain for once, for I got them picked for twenty five cents.' It need not be added that the business transaction of the son by no means met the sanction of the mother.

PRIZES TO VIRTUES.

Among the list of persons to whom were recently decreed the Monthyou prizes of the French Academy for virtuous actions, the following cases are mentioned. Claudine Teille received a medal of one thousand francs value. This woman has devoted her whole life, all her time, all her property, to primary instruction, without any other recompense than the pleasure of teaching little shepherds to read. These children are fed, and taught; and now, though grown decrepit, leaning on two crutches, spinning at her distaff, she still continues her noble and modest business. Jeanne Paselle also received a medal of a thousand francs value. This woman during twenty years, was the nurse of her father, and was compelled every time he took nourishment, to force open with her feeble hands his mouth, which was convulsively pressed together, from whence a torrent of blood flowed, and in the effort her own fingers were lacerated and finally became entirely mutilated.

Another prize of smaller value was decreed to the widow Anconin, the daughter of a sea captain, and whose husband had been master of a coasting vessel. She, without any fortune, by her own labor alone, had supported, nursed, and assisted for fifteen years, six children of a sister, and the husband of that sister, who had fallen into decrepitude. The two first prizes of four thousand francs each belonged of right to Lawrence Queter, a fisherman of Donia, who at fifteen years of age, had already saved the lives of twenty nine persons, and to Louisa Renee Manard, a young lady born rich and destined to a life of ease and pleasure, who had chosen charity as her only pleasure—this was her vocation, her hope and her reward. At the age of nineteen, when one is so happy in living for happiness, or for the hope of gaining it, she thought only of others, and fed at that time two hundred families. Nicholas Plege received a prize of two thousand francs. This man was by trade a rope dancer, and used the agility he had learned in his profession in striding over burning joints and shaking rafters, and running from danger to danger to save men wherever there were men to be saved.

ORIGIN OF HOMŒOPATHY.—The London Examiner traces the great tenet of the *Homœopathic* physicians to an origin little dreamed of.

'The first discoverer of the *homœopathic* principle, *similia similibus curantur*, was not Hahneman, nor Paracelsus, but a sage whose fame has been cherished in our nurseries, and recorded in these familiar lines:

There was a man of Thessaly, and he was wondrous wise,
He jumped into a quickset hedge and scratched out both his eyes,
And when he saw his eyes were out, with bitter grief and pain,
He jumped into another hedge to scratch them in again.

This was *Homœopathy:* the wonderously wise man of Thessaly having found that a quickset hedge scratched out his eyes, saw clearly that by another quickset hedge only could his eyes be restored. The legend does not, however, tell us whether he took a *small* dose of thorn.'

SCHOOL ROOMS.

It is stated in the Journal of Health, that each Prisoner's cell in the Penitentiary, in Philadelphia, contains over 1300 cubic feet of air or space; and this, it was supposed by those who constructed the prison, was necessary to health. Yet nothing is more common than to see the pupils of our schools spending their hours in less than 50 cubic feet of space to each; and in some cases less than 40. In a Prize Essay on School Houses, written for the American Institute of Instruction, one is mentioned containing but 36 feet.

Perhaps there is nothing which indicates narrowness of view, in regard to the interests and happiness of the race—our own children among the rest—than the contracted dimensions of New England school rooms, compared with their large and liberal churches and dwelling-houses. We should be ashamed to think of it, were it not for the force of habit. Our school houses, ought to be as large, almost, as our churches. Perhaps not quite, for many of these are unnecessarily large. If one fourth or one third of the money applied to building churches were expended on school houses; if the former were smaller, or at least, plainer, and the latter two or three times as large as they now are, both would far better subserve at once the purposes of economy, health, happiness, and christian morals.

The city of Cincinnati has set us a most noble example. They have erected fourteen large two-story school houses; fit for the accomodation of pupils. Boston, much as has been said of her liberality in regard to primary instruction, might—had she humility enough—take a lesson from Cincinnati. Many, indeed most of the school rooms for the seventy primary schools of Boston, are, in effect, miserable prisons. It is only within a few years that any considerable effort has been made here to furnish larger, and more commodious, and more healthy school rooms.

There is one school room in this city, which deserves to be mentioned as an example not only to Boston, but to New England. We do not know but there may be many others of equal excellence; but we have never seen one. We refer to a room in the Masonic Temple, occupied by the elementary school of Mr A. B. Alcott.

This room is 32 feet long, 30 wide, and 16 high. In addition to this, there is an entrance, and a room almost as large as some of our common school rooms, for depositing clothes, and for other purposes. It is sometimes even used for recitation. But the principal room is the one which we wish to describe.

It is occupied, at present, by about thirty pupils. It has a desk for each pupil, with conveniences for placing all the books in sight; over which are hung black tablets, which swing forward when they wish to use them. These desks are placed against the wall round the room. The floor is finely carpeted, and the room well lighted; and all the other arrangements are such as are not only calculated to render the place pleasant, but to cultivate the imagination and purify the heart.

In the four corners of the room are placed, on pedestals, fine busts of Socrates, Shakspeare, Milton, and Sir Walter Scott. On a table, before a large gothic window—the principal window of the apartment—is an image of Silence, 'with his finger up, as though he said beware!' Opposite this window, also, is the teacher's own table, about ten feet long, and semi-circular. On this is placed a small cast or figure of a child *aspiring*. Behind is a very large book-case, with closets below, a black tablet above, and two or three shelves filled with books. A fine cast of the Savior, in *basso relievo*, fixed into this book-case, is made to appear to the scholars just over the teacher's head. The book-case itself is surmounted with a bust of Plato.

On the northern side of the room, opposite the door, is the table of the assistant teacher, with a small figure of Atlas bending under the weight of the world. On a small bookcase behind the assistant's chair are two more figures or casts, representing a child reading and another drawing. Several old pictures, a few portraits of eminent men, and a number of maps are hung on the wall. In front of Mr Alcott's table, near the window, is a sofa, for the accommodation of visitors; and on his right hand a small table, with a pitcher, bowl, and tumbler, for the purposes of washing, drinking, &c.

Here, reader, is a school room worth your attention; and in which the young mind can be happy. True, it is expensive. The mere rent of the room, we understand, is $300 a year; and the fitting up probably cost 300 or $500 more. But it is thus rendered comfortable, and agreeable, and healthful. Why the space;—have you thought how ample? It is 32 square feet of floor to each pupil, upon the average; and 512 cubic feet of air to breathe! Why, here is fourteen times as much space as is sometimes allotted to each district school pupil; and ten times as much as usually is. Think, we entreat you, of a room 32 feet by 30, and 16 high, and fitted out in the beautiful manner we have mentioned!

We do not, indeed, undertake to affirm that every school room, all over the country, ought to be fitted up and ornamented in this precise manner. Far from that. This is adapted to Boston, and to the early associations of Boston children. But we do say that every school room ought to be as well adapted to the country as this is to the city; and no school room, for even a dozen children, ought to be smaller than Mr Alcott's. Surely, if a private individual, in indigence too, can afford a good room, the greater ability of a whole district can do so. And it ought to be done.—*Annals of Education.*

A SENSIBLE SULTAN.—The present Sultan of Turkey is not less distinguished for his good sense than his firmness. On the fourth of September last he threw open the doors of the Seraglio, and told his wives that they should henceforth be privileged to go and come from and to its precints at will, and amuse themselves by visits and excursions as often as they pleased. This forms a new era in the history of the Mussulman, and from this date we may mark the elevation of Women in Turkey, till she becomes there, as in Christendom, the equal and not the slave of man.

This Sultan Mahmoud is virtually half a Christian. It may not be generally known that his mother was a French lady of Martinique, who was captured by Barbary corsairs on her passage to France, and by a vagary of fortune, ultimately installed in the Seraglio of the then Sultan, as the favorite Sultana. From her, Mahmoud has inherited his good sense, his chivalrous courtesy and his liberal principles.

The New Zealanders, as we are told by Mr Yate, their excellent missionary, have no word in their language to express LAW, or HOPE. What must be the state of a people, where these ideas are so completely unknown that there is not even a word to express them?—*Presbyterian.*

Those children that despise their parents' old fashions, commonly come short of their real excellences. It is better to live with Isaiah in an old fashioned house, and do good, than live with Jehoiakim in a stately house, and leave debts unpaid.

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THE BOSTON HANDEL AND HAYDEN SOCIETY'S COLLECTION; edited by L. Mason—new edition. The character of this work is too fully established by its extensive circulation throughout this country, and the approbation it has received in England, to need any remarks at the present time.

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This collection of Psalms and Hymns has been universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

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POETRY.

FOR THE REGISTER AND OBSERVER

TO A STAR.

I.

Spirit of night! why shines yon star
In the cold ether lone, and far?
'It shines to tell a truth.
To tell how pure the virgin mind,
A godlike spark with dust combined,
Should fire the breast of youth!

II.

And every night, that silent fire
Lights up some heart with high desire,
To shine as pure and bright.
Thus that pale star which meets thine eye,
Leads holy minds to yon fair sky.
It is God's beacon-light.

III.

The Savage marks that mystic flame,
Faint symbol of Jehovah's name,
Adoring and afraid.
The virtuous Sage, by years made wise,
Reveres that shining in the skies,
Which is its Maker's shade!'

IV.

Thou mild and constant mystic Light!
Shed down thy rays so calm and bright,
Into my troubled breast;
That I more clear may see my God,
And find at length a safe abode,
And feel a sacred rest.

T. P.

* * * Report ascribes it to a young lady of fashion, whose irreligious parents, offended with her conversion and unconquerable purpose of devoting herself to the service of her Redeemer, disinherited and disowned her. We are indebted for it to one of the volumes of the Christian Lyre.—*Banner.*

THE DISCIPLE.

Jesus, I my cross have taken
All to leave and follow thee,
Naked, poor, despised, forsaken,
Thou, from hence, my all shalt be.
Perish every fond ambition,
All I've hop'd, or sought, or known;
Yet how rich is my condition!
God and heaven are still my own.

Let the world despise and leave me;
They have left my Savior too.
Human hearts have oft deceived me;
Thou art not like them untrue.
And whilst thou shalt smile upon me,
God of wisdom, love and might!
Foes may hate, and friends disown me;
Show thy face and all is bright.

Go, then, earthly fame and treasure;
Come disaster, scorn and pain:
In thy service pain is pleasure;
With thy favor loss is gain.
I have call'd thee Abba! Father!
I have set my *heart* on *thee*;
Storms may how', and clouds may gather;
All must work for good to me.

Man may trouble and distress me,
'Twill but drive me to thy breast:
Life with trials hard may press me;
Heaven shall bring me sweeter rest.
O'tis not in grief to harm me
While thy love is left to me;
O 'twere not in joy to charm me,
Were that joy unmixed with thee.

Soul, then know thy full salvation,
Rise o'er sin, and fear, and care.
Joy to find, in every station,
Something still to do or bear.
Think, what spirit dwells within thee,
Think, what Father's smiles are thine,
Think, that Jesus died to win thee;
Child of heaven can'st thou repine?

Haste thee on from grace to glory,
Arm'd by faith and wing'd by prayer;
Heaven's eternal day's before thee;
God's own hand shall guide thee there.
Soon shall close thy earthly mission,
Soon shall end thy pilgrim days;
Hope shall change to glad fruition,
Faith to sight, and prayer to praise.

——'I have seen
A curious child, applying to his ear
The convolutions of a smooth hipp'd shell,
To which, in silence hushed, his very soul
Listened intensely, and his countenance soon
Brighten'd with joy; for, murmuring from within,
Were heard sonorous cadences! whereby,
To his belief, the monitor express'd
Mysterious union with its native sea.
Even such a shell the universe itself
Is to the ear of Faith; and doth impart
Authentic tidings of invisible things;
Of ebb and flow, and ever-during power;
And central peace subsisting at the heart
Of endless agitation.'—*Wordsworth.*

MISCELLANEOUS.

[From the North Carolina Watchman.]

A SHORT TALE.

'I will trust in Providence one day longer!'

On John's river, in the county of Berke, there lived a worthy old gentleman, by the name of Corpening. He was a man, well at ease, in point of worldly substance, and was known far and near for his charity and hospitality. There happened, in the year ——, a remarkable scarcity of provisions, especially grain. Money, also, was scarce, and times every way hard. Hunger!—aching, maddening hunger, was felt by a few in every neighborhood, and, in some cases we have heard of its proceeding to starvation. But, to the honor of our country, and to the honor of human nature, be it said, these cases were extremely rare. In these difficult times, however, old Mr Corpening happened to have a large and well filled corn crib, which, for a long time, he would not open; grain became scarcer, the price rose higher and higher, still the old man held up his corn, as some supposed, for a higher price. At length, Mr Corpening began to let his corn go—but money could not buy it. To those who had money, he would say, 'You can get something to preserve life, but there are many who have no money, and being without food, they must perish, unless those who are blessed with the means shall feed them.' Of course the number that came without money, and put up piteous tales, was great. This was foreseen; and before he opened his crib, Corpening had taken pains to find out who were really objects requiring his assistance. One safe rule he adopted against imposition, was, *not to let his charity go too far from home.* This rule however, like all general rules, will sometimes work wrong, and so it did with our hero; (and he better deserves that name than thousands who have gained it, by the number they have slaughtered of the human family.) A man, bringing a bag with him, came to Mr Corpening, from a distant neighborhood, and told the usual story, of wife and children being without bread, and being sorely wrought with hunger, &c., but no corn was to be had, and this disappointed man, with a heavy heart, turned his steps homeward, and, for a time was no more thought of. In the course of the afternoon, however, word came to old Mr Corpening that a very suspicious looking stranger, with a bag on his shoulder, was seen lurking about his premises; a few more particulars satisfied him that this was the applicant for charity, who had asked him that morning, and that he had a design to rob his crib, that night; accordingly, himself and another of his family, secreted themselves, and waited events. But they did not wait long before the stranger, with the bag on his shoulders, was seen making his way towards the crib; the crib was opened, not a dog was heard to bark, or the least difficulty opposed his purpose. He entered, and with a deliberation, or rather hesitation that surprised the observers, he proceeded to fill the bag; he tied it, and unlike such visiters generally, he continued at the spot, with his hand still on the bag, apparently in great mental agony; at length, he rose suddenly, untied the bag, poured out the corn and said—'*I will trust in Providence one day longer!*' He departed in peace, but he did not trust in Providence in vain: old Mr Corpening being satisfied, from his own observation, that this man was indeed in a state of extreme suffering; moreover, that he was of an honest heart, sent his son on the next morning, with a full bag of corn, with a message, that when he was out, to let him know it, and he should have corn whenever he wished it.

Old Mr Corpening, we think, has been several years dead; his whole life, we learn, was of a piece with this act of benevolence. He bestowed much, but he bestowed judiciously, and still, at his death, he left a fine estate to a most worthy family. They, it is hoped, will imitate his charities and if they are in want of a family motto, we commend the words that grace this head—*I will trust in Providence one day longer?*'

TREATMENT OF THE INDIANS.

The following account of the barbarous treatment of the Indians by speculators is extracted from a speech of Mr Peyton of Tennessee.

Why, sir, those speculators, or rather Indian robbers, would find an old chief upon his patrimonial estate, where the chiefs and kings of his race had lived for centuries before him, with his slaves and his farm around him, smoking his pipe amidst his own forest trees, spurning any offer to purchase his home; and they would bribe some vagabond Indian to personate him in a trade to sell his land, forging his name, and the first intimation that he would have of the transaction would be his expulsion by force from his house! This was common, and not only so, but under the pretext of reclaiming fugitive slaves, the wives and children (of mixed blood) of the Indians were seized and carried off in bondage. The famous Oceola himself had his wife taken from him, and that too, it has been said, *by a government officer*, and was chained by this same officer to a log. Sir, what else could be expected but that these scourged, plundered, starving savages would glut their vengeance by the indiscriminate slaughter of the innocent and helpless families of the frontier, whose blood has cried to us in vain? This has caused the Florida war, which has produced such a waste of treasure, the loss of so much national and individual honor, and of so many valuable lives? This has called the gallant volunteers from my own State, and from my own district, who have traversed a thousand miles to fight the battles of strangers—to contend with a savage foe, while drinking those stagnant waters, whose malaria is death, many of whom are left in the wild woods of Florida, where 'the foe and the stranger will tread o'er their heads,' while their fellow soldiers are far away, happy at home with friends and families. One—ah! sir, any one of those noble youths who now sleep under a foreign sod, was worth more than the whole army of plunderers who have caused the mischief.

SCENE AT AN INSANE HOSPITAL.

The Boston Journal states, that the following letter was actually written by an inmate of the State Lunatic Asylum at Worcester:

The following is a literal copy of a letter from an inmate of the Institution referred to.

Dear Friend:—I beg leave to lay before you a litt'e account of a fancy ball given at the State Lunatic Hospital, Worcester, by one of the inmates, on the 6th of January, 1837.

The centre gallery of the north wing, (a hall about 90 feet in length) was neatly prepared and was to have been decorated with 'evergreens, pines and the fir-tree together,' but the extreme cold prevented. About six o'clock the patients, who were exceedingly pleased with the invitation, were brought, very neatly apparelled, from the different galleries by their respective attendants, and very kindly received by all in the prepared hall or gallery, and all seated. Very still it was for a little time. O! it was a goodly sight, I assure you, to look upon so many faces made happy by the noble and kind heart of their Superintendent—all the faces happily affected, but differently.

The music, which was very simple, struck up some airs—faint and slow at first—then more lively; the effect was immediate, and it was interesting to see them one after another arise from their seats, unrequested and unmolested, and very cheerily with noiseless feet, (for I observed they had slipped off shoes,) glide down the long hall and seem to feel themselves unfettered, free, quite regardless of all around them. Some would sadly move, as if the slow measures of the ancient minuet would please them, others would more quickly step and seemed to love the lively air, but with measured time and regularity. One who had been finely educated, and had known better days, was charmed into the belief that we should soon be invaded by a polished foe, and talked of British, Russian and Austrian forces; but she soon became calm, and danced very prettily, only she could not be persuaded that her partner kept time to the music, and she preferred to dance—by herself! After they had amused their fancy a short time, the assistant physician placed them in order for a country dance, guiding them in his usual mild, deliberate manner through its mazes, and indeed it required great and watchful patience, for they would sometimes in passing down outside, sail off and seem to forget that they must return to their place and partner, or that they ever had one. It was pleasant to see those who could not be persuaded to leave the spot they were placed in when they first entered, stand and beat time with head, hands and feet.

By and bye many friends were allowed to enter and look upon them, as well as to engage in the amusements of the evening, and I was highly gratified to see with Dr Woodward, Dr Bell of the Charlestown Hospital.

About nine o'clock a march was played which moved all, and quelled or quieted those whom the more lively airs had affected; after marching a few moments, they were all seated and entertained, then all happily conducted to their respective chambers.

And I stood long musing upon what I had witnessed—about forty patients—all in a degree insane—no two alike—yet all had that evening been made happy by music and kind attention. O that all would study to treat the insane more as sane,—in short, study to conduct towards them as the beloved superintendent of the Worcester Hospital does—then, the poor maniac would be less wretched and the insane at times be happy.

Your affectionate friend.

OLD PEOPLE.

Several of the Connecticut papers relate instances of longevity in their immediate neighborhood, from which it might be inferred that the climate of the State is as favorable to the duration of human life as any other. The Hartford Watchman mentions that the Rev. Joseph Vail, 85 years old, who has been the pastor of the Congregational Church in Hadlyme, for 56 years, preached a lecture on the 4th of July, in the house of Mr John Bronson, of Wolcott, then in the 101st year of his age, 80 of which he has been a member of the church. This has called out the Norwalk Gazette, which relates a story of an old gentleman of that place, enjoying excellent health and spirits, who recently celebrated his 90th birth day by calling upon his old friends and cotemporaries, among whom was a favored lady of only 96. He was accompanied by a youthful nephew of 92. The Norwalk paper adds that instances of similar longevity are numerous in that town and its vicinity, among whom is a lively, healthy and intelligent lady very *near* a hundred years old, still actually engaging in her household concerns.

The following is given as a sample of the recollections of the long lived people of Norwalk:

'There are many here who well remember calling upon and going to see Dr Franklin, as he passed through this town on his way to Boston, to sail on his first mission to France, to negociate a treaty with that country, upon the declaration of Independence here. His dress, appearance, conversation and doings, are all perfectly remembered. He travelled in a close carriage and four, with postillions, on the near horses and a servant in the carriage. He was then advanced in years, his hair white, his face sunken and wrinkled. He wore a fur cap, and the 'large round spectacles.' During his stay in this town, he put up at the old house on the green, now occupied by Mr Porter, in front of which, at that time, was a large pond of water. It was a stormy, windy day, and the water rough and much agitated. Among other matters of amusement, the Doctor told his visitors he would go out and make that water still by waving his cane over it. He went out, and after flourishing his stick a few times over the windward side of the pond, the surface became perfectly smooth. He was therefore unanimously voted a wizard or sorcerer. Before he left, he told some of them he had contrived to throw some oil upon the water.'

THE PRICE OF EATING A DINNER.

Judge S ——, was the son of an Inn-keeper of an interior town in this state. Deacon S——, the father, was noted for an uncommon sharp eye in watching the turn of a penny where he had a personal interest; but in this matter he could not hold a candle to his wife. It happened at a time, that Judge S. then a student at college was at home spending his vacation. One day while he sat in the bar-room with his book, a pedestrian of rather destitute appearance, called and asked for a cheap dinner, stating that he was poor, and had far to travel. Our hostess soon effected the resurrection of some bones pretty much divested of meat, and some dry bread, which were set before the traveller. Being immediately called out upon another summons, with a significant wink she told our student to look to the affairs of the bar in her absence. The poor pedestrian soon despatched his poorer dinner, and demanded what was to pay? The scholar slipped a quarter of a dollar into his hand, and enjoined him to be off as quick as possible. The vigilant hostess soon returned, and eagerly inquired if the traveller had gone, and what he had paid for his meal? 'Why, mother, what do you think it was worth to pick those bones?' inquired the son. 'Why, I dont know, Sam,—about two shillings, or so.' 'Well, mother, I have made a good bargain for once, for I got them picked for twenty five cents.' It need not be added that the business transaction of the son by no means met the sanction of the mother.

PRIZES TO VIRTUES

Among the list of persons to whom were recently decreed the Monthyon prizes of the French Academy for virtuous actions, the following cases are mentioned. Claudine Teille received a medal of one thousand francs value. This woman has devoted her whole life, all her time, all her property, to primary instruction, without any other recompense than the pleasure of teaching little shepherds to read. These children are fed, and taught; and now, though grown decrepit, leaning on two crutches, spinning at her distaff, she still continues her noble and modest business. Joanne Pasdle also received a medal of a thousand francs value. This woman during twenty years, was the nurse of her father, and was compelled every time he took nourishment, to force open with her feeble hands his mouth, which was convulsively pressed together, from whence a torrent of blood flowed, and in the effort her own fingers were lacerated and finally became entirely mutilated.

Another prize of smaller value was decreed to the widow Anconin, the daughter of a sea captain, and whose husband had been master of a coasting vessel. She, without any fortune, by her own labor alone, had supported, nursed, and assisted for fifteen years, six children of a sister, and the husband of that sister, who had fallen into decrepitude. The two first prizes of four thousand francs each belonged of right to Lawrence Queter, a fisherman of Donia, who at fifteen years of age, had already saved the lives of twenty nine persons, and to Louisa Renee Manard, a young lady born rich and destined to a life of ease and pleasure, who had chosen charity as her only pleasure—this was her vocation, her hope and her reward. At the age of nineteen, when one is so happy in living for happiness, or for the hope of gaining it, she thought only of others, and fed at that time two hundred families. Nicholas Plege received a prize of two thousand francs. This man was by trade a rope dancer, and used the agility he had learned in his profession in striding over burning joints and shaking rafters, and running from danger to danger to save men wherever there were men to be saved.

ORIGIN OF HOMŒOPATHY.—The London Examiner traces the great tenet of the *Homœopathic* physicians to an origin little dreamed of.

'The first discoverer of the *homœopathic* principle, *similia similibus curantur*, was not Hahneman, nor Paracelsus, but a sage whose fame has been cherished in our nurseries, and recorded in these familiar lines:

There was a man of Thessaly, and he was wondrous wise,
He jumped into a quickset hedge and scratched out both his eyes,
And when he saw his eyes were out, with bitter grief and pain,
He jumped into another hedge to scratch them in again.

This was *Homœopathy:* the wonderously wise man of Thessaly having found that a quickset hedge scratched out his eyes, saw clearly that by another quickset hedge only could his eyes be restored. The legend does not, however, tell us whether he took a *small* dose of thorn.'

SCHOOL ROOMS.

It is stated in the Journal of Health, that each Prisoner's cell in the Penitentiary, in Philadelphia, contains over 1300 cubic feet of air or space; and this, it was supposed by those who constructed the prison, was necessary to health. Yet nothing is more common than to see the pupils of our schools spending their hours in less than 50 cubic feet of space to each; and in some cases less than 40. In a Prize Essay on School Houses, written for the American Institute of Instruction, one is mentioned containing but 36 feet.

Perhaps there is nothing which indicates narrowness of view, in regard to the interests and happiness of the race—our own children among the rest—than the contracted dimensions of New England school rooms, compared with their large and liberal churches and dwelling-houses. We should be ashamed to think of it, were it not for the force of habit. Our school houses, ought to be as large, almost, as our churches. Perhaps not quite, for many of these are unnecessarily large. If one fourth or one third of the money applied to building churches were expended on school houses; if the former were smaller, or at least, plainer, and the latter two or three times as large as they now are, both would far better subserve at once the purposes of economy, health, happiness, and christian morals.

The city of Cincinnati has set us a most noble example. They have erected fourteen large two-story school houses; fit for the accomodation of pupils. Boston, much as has been said of her liberality in regard to primary instruction, might—had she humility enough—take a lesson from Cincinnati. Many, indeed most of the school rooms for the seventy primary schools of Boston, are, in effect, miserable prisons. It is only within a few years that any considerable effort has been made here to furnish larger, and more commodious, and more healthy school rooms.

There is one school room in this city, which deserves to be mentioned as an example not only to Boston, but to New England. We do not know but there may be many others of equal excellence; but we have never seen one. We refer to a room in the Masonic Temple, occupied by the elementary school of Mr A. B. Alcott.

This room is 32 feet long, 30 wide, and 16 high. In addition to this, there is an entrance, and a room almost as large as some of our common school rooms, for depositing clothes, and for other purposes. It is sometimes even used for recitation. But the principal room is the one which we wish to describe.

It is occupied, at present, by about thirty pupils. It has a desk for each pupil, with conveniences for placing all the books in sight; over which are hung black tablets, which swing forward when they wish to use them. These desks are placed against the wall round the room. The floor is finely carpeted, and the room well lighted; and all the other arrangements are such as are not only calculated to render the place pleasant, but to cultivate the imagination and purify the heart.

In the four corners of the room are placed, on pedestals, fine busts of Socrates, Shakspeare, Milton, and Sir Walter Scott. On a table, before a large gothic window—the principal window of the apartment—is an image of Silence, 'with his finger up, as though he said beware!' Opposite this window, also, is the teacher's own table, about ten feet long, and semi-circular. On this is placed a small cast or figure of a child *aspiring*. Behind is a very large book-case, with closets below, a black tablet above, and two or three shelves filled with books. A fine cast of the Savior, in *basso relievo*, fixed into this book-case, is made to appear to the scholars just over the teacher's head. The book-case itself is surmounted with a bust of Plato.

On the northern side of the room, opposite the door, is the table of the assistant teacher, with a small figure of Atlas bending under the weight of the world. On a small bookcase behind the assistant's chair are two more figures or casts, representing a child reading and another drawing. Several old pictures, a few portraits of eminent men, and a number of maps are hung on the wall. In front of Mr Alcott's table, near the window, is a sofa, for the accommodation of visitors; and on his right hand a small table, with a pitcher, bowl, and tumbler, for the purposes of washing, drinking, &c.

Here, reader, is a school room worth your attention; and in which the young mind can be happy. True, it is expensive. The mere rent of the room, we understand, is $300 a year; and the fitting up probably cost 300 or $500 more. But it is thus rendered comfortable, and agreeable, and healthful. Why the space;—have you thought how ample? It is 32 square feet of floor to each pupil, upon the average; and 512 cubic feet of air to breathe! Why, here is fourteen times as much space as is sometimes allotted to each district school pupil; and ten times as much as usually is. Think, we entreat you, of a room 32 feet by 30, and 16 high, and fitted out in the beautiful manner we have mentioned!

We do not, indeed, undertake to affirm that every school room, all over the country, ought to be fitted up and ornamented in this precise manner. Far from that. This is adapted to Boston, and to the early associations of Boston children. But we do say that every school room ought to be as well adapted to the country as this is to the city; and no school room, for even a dozen children, ought to be smaller than Mr Alcott's. Surely, if a private individual, in indigence too, can afford a good room, the greater ability of a whole district can do so. And it ought to be done.—*Annals of Education.*

A SENSIBLE SULTAN.—The present Sultan of Turkey is not less distinguished for his good sense than his firmness. On the fourth of September last he threw open the doors of the Seraglio, and told his wives that they should henceforth be privileged to go and come from and to its precints at will, and amuse themselves by visits and excursions as often as they pleased. This forms a new era in the history of the Mussulman, and from this date we may mark the elevation of Women in Turkey, till she becomes there, as in Christendom, the equal and not the slave of man.

This Sultan Mahmoud is virtually half a Christian. It may not be generally known that his mother was a French lady of Martinique, who was captured by Barbary corsairs on her passage to France, and by a vagary of fortune, ultimately installed in the Seraglio of the then Sultan, as the favorite Sultana. From her, Mahmoud has inherited his good sense, his chivalrous courtesy and his liberal principles.

The New Zealanders, as we are told by Mr Yate, their excellent missionary, have no word in their language to express LAW, or HOPE. What must be the state of a people, where these ideas are so completely unknown that there is not even a word to express them?—*Presbyterian.*

Those children that despise their parents' old fashions, commonly come short of their real excellences. It is better to live with Isaiah in an old fashioned house, and do good, than live with Jehoiakim in a stately house, and leave debts unpaid.

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GREENWOOD'S HYMNS.

C. J. HENDEE has just published the Nineteenth edition of *A Collection of Psalms and Hymns for Christian Worship*,' by Rev. F. W. P. GREENWOOD.

This collection of Psalms and Hymns has been universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz.—King's Chapel (Rev. F. W. P. Greenwood); Hollis street Society (Rev. J. Pierpont); Second Society (Rev. C. Robbins). *Boston.*—Cambridge, East Cambridge, Cambridge Port, Roxbury, Milton, Brookline, Brighton, Weston, Lowell, Lexington, Newburyport, Scituate, Salisbury, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Ashby, Andover, Dover, Northboro', Bedford, Ipswich, *Mass.*—Portsmouth, Walpole. *N. H.*—Portland, Hallowell, Augusta, Bangor, Castine, *Me.*—Hartford *Conn.*—Brattleboro, *Vt.*—Richmond, *Va.*—Savannah, *Geo.*—and many other places in New England and the Southern and Western States.

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The plan and character of this work is different from any other now in use. Each lesson is preceded by a Rule and List of Errors; and the reading is designed to be rendered not merely an exercise, but a study requiring the use of the mind. We approve of the plan of this book; it is just such a one as is needed, and we hope it will be adopted in every school in the country.—*Boston Evening Gazette.*

This is one of the most useful reading books for common schools. It strikes us as particularly deserving the attention of teachers.—*Daily Advocate.*

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III. FOURTH BOOK OF LESSONS FOR READING, with Rules and Instructions. By Samuel Worcester.

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From Rev. James Culbertson, Rev. G. C. Sedgwick, W. Bu ell, Esq. and John M. Howe, (Principal of McIntyre Free School,) Zanesville, Ohio.

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